A SERMON PREACHED At the FUNERAL OF A Sober Religious Man, Found DROWN'D IN A PIT, Not long ago.

Enlarged by the Author upon his review.

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A Scholar of Christ's Hospital,

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LONDON:

To that every way Excellent and most accomplish'd Lady, *Anne*, Wife to the Right Worshipful *Thomas Archer* Esq; at *Umberslade* in the Parish of *Tanworth in Warwickshire*.

Madam,

THE *Preacher of this Sermon knows, it seems, of so little sufficiency in himself; that whilst others use to set out their discourses, with*

their Titles, Honours, Pictures and Encomiums, he will not indure to publish his name in Print; a Resolution, I think verily, as prejudicial to his Praise, as that other of his suppressing this Piece, would, I am confident, have been to the Publick. I give the most effectual proof of this my perswasion, that can be expected from a Book-seller, in undertaking to print it, though nameless as it is. Which, I confess, I should not have desired to do, but for hopes of gain (we may as well say it, as the world believe it.) And it may pass for a standing truth, That the Authors Praise, and both the Peoples and Printers profit, use to go all three hand in hand.

That

The Epistle Dedicatory.

That I presume to Preface this small Treatise, with the fair Inscription of your Ladyships Name, is, I must acknowledge, a Project, of much what the same Policy. For I found no other way to compound with the Authors modesty, that I might print it, then to make it attend upon your Ladiships Devotion. So much I perceive he is a Servant to you and your Family.

May it please you therefore, to allow him a just right to that pretence (for I perceive, it is one of his greatest ambitions upon Earth; and you soon will I doubt not by the Air of the Discourse discover who is the person) and me, Madam!

but your pardon: and I obtain all that is petition'd for by

Your Ladiships most humble,

though unknown Servant,

William Crooke

Tex

Text.

St. *Luke* 13*th* Chapter, the former part of the 3*d* and 5*th* Verſes, theſe words: ——

I tell you Nay, &c.

BEHOLD, he that uſed to be ſo diligent a hearer, is now turned a Preacher of a ſudden; a ſudden and ſad Preacher of that ſolemn Doctrine of our Saviours, in the later part of theſe Verſes; then which, he lately declared, as I am told, (for of late it hath been the Theme I have often diſcourſed on:) he cared not if he never

heard other, *viz. Repent, or ye shall all likewise perish.*

For God hath other Preachers of his minde, besides his ordinary Ministers: the *a* Heavens declare the glory of God, and day unto day uttereth speech; and that so loud, that there is no Speech nor Tongue where their voice is not heard.

a *Ps.* 19. 1, 2. *Acts* 14. 17. *Rom.* 1. 19.

b *Micah* 6. 9. His *b* Rod hath a voyce, and that a shrill one; Oh that we might ever have ears to hear the voice of the Rod, and him that appointed it!

c *Heb.* 11. 4. And dead men can *c* speak, and Tombs and Herses have their doleful, though but dumb Oratory: They all call upon us, at least to the sence of the Epitaph of the *Black Prince:*

d Weevers *Funeral-Monuments*, pag. 305.

d *Understand what I shall say,*
As at this time speak I may;
Such as thou art, sometime was I;
Such as I am, such shalt thou be.

But sudden and violent deaths have the acutest accent, they speak

ſpeak further and faſter: See how the eccho of *Pilates* blows, mingling the bloud of the *Galileans* with their Sacrifice (Verſe the firſt) runs through the Land of *Jury*, and alarms the mindes of the people, and puts ſome of them on their heels, to run with *a* the news to our Saviour, as of a ſad accident lately befallen: This occaſioned the words of my Text; and both that ſad accident, and this, round us in the ears; that we ſhould *b* work whilſt it is day: for we know no more then they did, where or when our Sun ſhall ſet; whether by the Sword, that may baptize thee, like theſe *Galileans*, in thy own bloud; or a pit in thy Brothers ground, force thy ſoul to ſwim out of thy ſhipwrack'd body, as in the lamentable inſtance of this our much bemoaned Brother. Oh therefore let us not be deaf to hear, what the dead are not ſo dumb but they can plainly enough ſpeak; and make a right application to our ſelves, that

a Quaſi rem novam quantum forte accideret. Grotius *in locum.*

b Ceſſat qui neſcius nec quomodo, quando ſequeris?

that are so prone to pass wrong constructions on others: *Repent, lest we all likewise perish.*

You have heard the occasion of the words in their Preface, and the Application that they bear in their consequence. The words themselves are but few in number, but full and fit for a Resolve; and very various in their concomitant considerations and comforts: all mervailously apposite to the present providence, which hath assembled us together; as will further appear in a closer view of the Text, in the rest of the discourse, which disposeth it self for the method of your memory, in these four Parts following.---

Parts of the discourse.

I. Of the Event or Occasion.
II. The Peoples censure.
III. Christs resolve.
And IV. the Application.

I. Part. *First* of the Event; for it prescribes for the formost interest in the Text, as being its occasion; & that occasion of the Text suits it self

ſelf viſibly with this of ours in theſe three particulars or parallels.

Firſt, the death of man.

Secondly, a ſudden.

Thirdly, a violent death.

The death of Man; an expreſſion ſo ſolemn, and of ſuch grand importance, that it may well be reckoned the upſhot and ſum-total of natural mens wiſeſt cares and ſtudies: A common and big Argument in the Diſcourſes of Divinity: the twylight betwixt the evening of this day of Life, and the dawning of Eternity; and that *Iſthmus*, or narrow ſhore, amidſt the flouds of this World, and the Ocean of the other. It may well therefore a while arreſt our thoughts to pauſe upon it. For, I. Paral.

Death in its ſingle ſelf, and ſofteſt pronuntiation, is a word of very huge report; and at its leaſt motion, it does fatal execution: This Mortar-piece never diſchargeth, but it makes a breach more or leſs in the Pile of the Creation; and each Granado, at

at its rebound, causeth an Earthquake; be it but at the felling a Plant, or opening an Oyster: Death never puts forth his stubborn Arm, but he plucks out an Eye from the face of the Universe, or tears a Star from its Firmament; and each dart of his broad-headed Arrow baths it in the vital bloud of a substance, and leaves a maim and discontinuance in the body of Nature. At the least Stake, he playes no small game; and at his cheapest morsel, he devours a whole dish, some intire Physical Composition; and each draught swallows down a Pearl of Life. So that, of all Heathenish superstition, I could fancie that of the *Pythagoreans* as most innocent, to abstain from feeding on living things. For 'tis a ravenous dyet to have a carkass in each dish, and a rank feeding to live on the Corps of Souls. The *Jews*, whom Gods Laws permitted to eat the flesh, were yet severely
4 *Levit.* 17. 19. 4 forbidden to taste the bloud,

as

is being the *Vehicle of the Soul*, and the *life of the Creature*: a *law of universal* a *obligation of old*, say the *Jews*; nor did the dispensation of Christianity easily bring its Professors to concoct the grosness of a sanguinary diet. All this informs us at what a distance we should watch every step of this enemy, and not to be too familiar dealers with it, nor unconcerned spectators of the spoils of its assaults; for even in its preying upon very animals, night sets upon one of the days of life, the insatiable *b* appetite of the womb of the Grave is fleshed, and 'tis a degree of tendency to a resolution into that *c* utter darkness that was upon the face of the deep: at its least blow, it makes a crash and battery upon this goodly Structure of the World, and offers a *d* violence to the state of Nature. But as irritated and inflamed with sin, it proves full of Gall and Venome, like *e* boars of *Pamphylia* that become poysonous by eating

a *Vide* Ainsworth *in* Gen. 9.4. Hoornbeck *contra Judaos* & c. 15. Acts 29. vers. *Grot.* Ib.

b Prov. 30. 15, 16.

c Gen. 1. 2.

d *in initial*, Rom. 8. 20.

e Plin. *Nat. Hist.* l. 11. c. 55.

of

of Salamanders; or Wasps, which by feeding on Serpents make their stings mortal. Now the
a 1 Cor. 15. 56 *a* sting of Death is Sin, and ever since that by our default it was armed and made fell therewith,
b Rom. 8. 20. Tertull. de Coron. & Reynolds on the vanity of the Creature. it infects *b* at each stab the very spirits of the Creature; and practiseth, as it were, a petty Treason on the Weal publick of the Universe, in laying violent hands on the Viceroy himself of this lower Region of the World. Which leads me to consider it, as it is the more distinct concernment of this first parallel, *viz.*

The death of Man. A fearful stound, that may well strike terrour and amazement into the whole Creation; an Event direful and prodigious; if not as
c Ex divino decreto non fuisse cum moriturum. Grot. de satisfact. p. 27. to the composition of mans nature, yet *c* as to the aspect of that Providence that was predominant at his Nativity; for in this sense, you may say, he was
d Wisd. 2. 23. Ὁ Θεὸς ἔκτισεν ἄφθαρτον τὸν ἄνθρωπον ἐπ' ἀφθαρσίᾳ. *d* born a Candidate of Eternity, and an Heir of Immortality; for
e Wisd. 1. ab. 13 *e* God neither made Death nor

Hell

Hell, saith the Author of the Book of *Wisdom*; but we ungodly Creatures have with our own hands and ungodly deeds invited them to our own ruine: Sin hath opened an in-let to this usurper, and now the * stipendiary of our rebellion turns his Sword upon us, that invited him into our faction (no unusual fate of Conspirators) and lets in *b* diseases at each Port, and corruption through every passage, and at last pillages, and cuts our throats. See the banefulness of his atchievement in these considerations: He rases our bodies to the ground; ransacks our goods, and returns our souls naked to judgement.

a Rom. 5.12, 15.
* Rom. 6.25.
b *Maciet & æva febrium*, &c. Horat. *Ode tertia.* Hesiodi Ἔργων καὶ ἡμ. vers. 100. &c.

1. Death raseth our bodies to the ground: This Mansion that we spend so much precious time to *c* deck and trim. He compasseth our City, till its Walls fall flat like *d* *Jericho's*, and plows the furrow of the grave over its ruines, and sows *e* salt like *Abimelech* in the place of our scituation:

c *Tanti est quærendi cum decoris.* Iuvenal. *Sat.* 6.
d Josh. 6.20.
e Judg. 9.45.

tuation. That majestick Countenance, that was fitted for the prospect of Heaven, and to strike an aw into the very Lyons and Beasts of the Field, he renders
e Eccles. 9. 4. more *e* despicable then a living Dog; that precious Medal of the Universe, he calcines into ashes; that rare Machine, that inspired
b Galen. de usu partium. the very Heathen *b* Physitian, by a nearer sight of it, into a Hymn of its Creator, he *c* unhinges and dashes all to dust and vanity; and makes to be the *c* doleful ditty of the Mourners about
c Eccles. 12. the streets: that exquisite piece
d Psal. 139. 15. of *d* Embroidery, wrought by the curious finger of him himself
e Exod. 31. 3. that *e* taught *Bezaleel* and *Aholiab* the wisdom of their Workmanship; that tuned the mouth of the sweet Singer of *Israel*, to
f Psal. 139. 14. that rare Anthem, *f I will praise thee, for I am fearfully and wonderfully made*; the death of
g Isa. 38. 17. man contaminates with *g* rottenness, and *h* corrupts into *i*
h 1 Cor. 15. 42. i Joh. 11. 39. stink; and exposeth for Carrion, and a prey to the Beasts of the Field

Field, the Fowls of the Air, the Fishes of the Sea, and the Worms of the Grave.

Bold *Bandito!* that dareſt thus confidently beat up the Quarters of an immortal ſoul; riot on the vehicle of that precious Spirit, that the immediate *a* breath of Gods mouth infuſed; deface and imbecil the coyn that bears the *b* Image and Superſcription of the Soveraign of Heaven, and not onely defile, but deſtroy the *c* Temple of the Holy Ghoſt; for ſuch are our bodies as Chriſtians; and yet as duſt, the curſe of death turns them to duſt again, *Gen.* 3.19.

a Gen. 2.7.

b Gen. 1.27.

c 1 Cor. 6.19.

2. It ſpoils us of our goods; thoſe goods of Fortune (as their fickleneſs ordinarily ſtiles them; but from our too great *d* confidence, are emphatically called our *e* ſubſtance) will at our death, at lateſt, make themſelves *f* wings and fly from us: For that accrument of thick clay, as riches are called, *Habak.* 2.6. can be ſure to ſtick no longer to us, when the

d Mark 10.24.

e Luk. 15.13. & alibi ſæpe.

f Prov. 23.5.

walls themselves of these *a* earthly houses come to be dissolved: And should we be such favourites of Fortune, as to have them espoused to us for the term of life; yet when its period comes, they can neither *b* redeem our departure from them, nor theirs from us: when thy soul it self shall be *c* taken from thee, Ἄφρων, [thou Fool] then whose shall all these things be? not thine then I am sure; for *d* *nium*, saith the Law of men; a dead Emperor possesseth nothing but the Grave or a Coffin: and both the old and new Volumes of Gods Laws tell us, that as we *brought nothing into this world*, so *certain it is we can carry nothing out*. Compare *Eccles.* 5.15. with *1 Tim.* 6.7.

a 2 Cor. 5.1.

b Psal. 49.8.9.

c Luke 12.20.

d Grotius *de jure belli & pacis*, p. 205. &c.

d *Sublato subjecto desinit domi-*

And if by death our goods of profit will be alienated, be sure those of pleasure will be all amort: 'twill be most superfluous, to call for *e* Men-singers, and Women-singers, or Musical Instruments

e Eccles. 2.8.

ments, when the *a* doors shall be shut in the streets, and those daughters of Musick be brought low and little: alas, would all the Fumes of *Arabia*, or *Apicius* his luxurious Table affect that man, who can *b* taste neither what he eats nor drinks, nor discern betwixt good and evil? as was old *Barzillai*'s case, when he was thinking of turning back from *David* to dye in his own City. Those garish objects, and *c* lusts of the eyes, must then set in darkness, when our friends are busie about that last office of closing our eyes: and we shall at once turn from them, and all the pleasures of this life (as Christ calls them, *Luke* 8.14.) to the *d* Wall with *Hezekiah*; and say, (if our tongue be able to stammer it out) as *Job* did to his, *e Miserable comforters are ye all.* The Epicurean Hog well knows this, whose tone therefore it is; *f Let us eat and drink, for to morrow we shall dye: Et post mortem nulla voluptas:* None of these

a Eccles. 12. 4.

b 2 Sam. 19. 35.

c 1 John 2. 16.

d Isa. 38. 2.

e Job 16. 2.

f 1 Cor. 15. 32.

either pleasures or profits will abide with us, when the treacherous Messengers of death shall once kiss our trembling lips: 'tis good therefore for the youngest of us all, that are now rejoycing in our youth, cheering our own hearts, as *Solomon* speaks, to *remember the days of darkness, for they will be many*, Eccles. 11. 8,9.

For neither will the greatest perfections of our bodies, nor those *materiales potentiæ*, those material perfections of our souls, be able to stand the assault of this [a] King of Terrors; he will bring a [b] stink upon us all instead of our richest perfumes and fragrantest powders, and *baldness in the room of well-set hair*: our lastingest beauty will then prove indeed, as *c Isaiah* terms it, but a *fading flower*; and will in that day, at the furthest, [d] consume away like a Moth: and our strength and prowess, which may now fill the Chronicles and Stories of the world, be in no wise able

[a] Iob 18. 14.
[b] Isa. 3. 24.
[c] Isa. 28. 1.
[d] Psal. 39. 11.

able then to keep the Field: *a* for *there is no man hath power in the day of death, neither is there any discharge in that war*, saith *a Ecclesiastes*. The fairest face that Nature ever limned, becomes but the foul vizard of a hollow skull; and the finest force of the man of Armes, sinks into an unweldy corse.

The livelyest functions of the nimblest *b* sense, then falter and fail; and the vast appetites of the most haughty soul, suffer a *deliquium* from deaths apoplexy. The Serpentine twistings of the subtlest wit, avail nothing in the *c* land of forgetfulness; and the most rhetorical elocution must needs be dumb, when the man goes *d* down into silence. The floridest fancy grows insipid and juyceless, when the *e* Almond-tree blossoms, and the Grashopper becomes a burden, and all desire fails; and the fruitfullest invention of man, that now adorns the world with his Arts and Studies, and *f* knows

a Eccles. 8. 8.

b *Destructo subjecto non manent hujusmodi potentiæ*, &c. Thom. Aq. 1. p. q. 77. *Art.* 8 *& summistæ* ibid. & Sceibl. *Metaph.* l. 2 cap. 5. *num* 92. &c.

c Psal. 88. 12.

d Psal 115. 17.

e Eccles. 12 5.

f Eccles. 12.

no end of his writing Books; at death, becomes dry as a Desert, and barren as a Wilderness: for there is a no *knowledge, nor wisdom, nor work, nor device in the grave whither thou art going.* Nor indeed can it be otherwise, but that these faculties of our souls must cease at death, when as in the third particular,

a Eccles 9.10.

3. It returns our souls themselves naked to judgement; which is the last, and most formidable effect of the death of man. Formidable *b* and dreadful event indeed, and ever to be *c* premeditated; when the tree must now have no longer tryal (*vers.* 7. & c.) but *the axe is laid d to the root, and down it must: and as it falls, so it is like to lye e for ever.* The very *Crisis* of our future unalterable State, determining us, either absolutely to everlasting *f* anguish and tribulation, or eternal weal and happiness. When the great day of Audit comes upon us, and the accounts called for without further delay, alteration

b *Unusquisque debet de die hujus vitæ novissimo formidare,* &c. *St.* Aug 80. *Ep.*

c Job 14. 14.

d Mat 3. 10.

e Eccles. 11. 3.

f Rom. 2. 7 *and* 9.

or

or amendment; *a* for that we must be no longer Stewards. When we are delivering the very last throw of the dice, for our whole future inheritance, and stand *b* ἐπὶ ξυρῆ ἀκμῆς indeed (that is, on the edge of a Razor) if we fall on this side, we *c* sit down with *Abraham* in the Kingdom of God; if on that, we drop into that *d* Lake that burns with fire and brimstone: and we are come to that very point and period, that admits no further respite, demurrer, nor reprive; no longer *e* place for repentance, though we seek it with tears. For I have often told you that saying, which from a good and ancient hand I am taught, our blessed Saviour had often in his mouth, *viz. Look in what case I finde you, when I shall come upon you, in that will I judge you.* In a word, when the Law-day will be at hand, the day of each of our particular dooms; when an irrevocable sentence must pass, like a Law of the *Medes* and *Persians*,

a Luke 16. 2.

b Hom. Iliad. *x. vers.* 173.

c Matth. 8. 11.

d Rev. 21. 8.

e Heb. 12. 17.

stans, for our final future condition to all eternity; when the
a 1 Cor. 15. 52. Trumpet *a* shall sound about us,
b Rev. 20. 11, &c. and the Tribunal be *b* placed, and the books be *b* opened, and the Judge set, and we just about to hold up our pale trembling hands at the bar, where judge-
c Rom. 2. 6, 11. ment must pass without all *c* respect of person, *d* according to
d 2 Cor. 5. 10. whatever we have been doing in the body, whether good or bad; and those irrevocable words are going forth of ei-
e Matth 25. 34, 41. ther, *e Come ye blessed*, or *go ye cursed*: Oh dear Brethren,
The Christians watch against death. since all these things must be dissolved, *viz.* (that I may a little differently apply those words of St. *Peter*, 2 *Ep.* 3 *Chap.* and 11 *verse*) since our bodies must
f Eccles. 12. 7 & 8. thus *f* mouldet to dust, our substance and senses themselves vanish, and our souls return to God that gave them; what manner of persons ought we to be, in all holy conversation and godliness? How should we premeditate on it, whilst we can think? and repent,

as

as my Text warns us, whilst we have time & place; & pray whilst we can speak; and *a* watch and be sober, and work *b* whilst it is day; and be ever doing out *c* Masters will, because Blessed are they, and onely they, whom when he comes he shall finde so doing.

a Luk. 12. 34, 36. *b* John 9. 4. *c* Luk. 12. 43, 47.

And yet, much the more reason we have, with such a forehand diligence, to redeem the time, and *d work out our salvation with fear and trembling*; because our Saviour warns us often, what by often experience we finde he sadly fulfills; the story to which my Text relates, affords us precedents, and yonder Beer a present instance, that that day comes *as a* e *snare, as a* f *thief in the night*; that is, we know not, but we may dye, so as we see daily many do (which next is to be considered)——

d Phil. 2. 12.

e Luk. 21. 35. *f* 1 Thess. 5. 2.

A sudden death; which turns us off the Ladder without a *Psalm* of Mercy, and slings our souls out of our bodies without a pass-port, so much

Paral. II.

as

as of a Κύριε ἐλέησον, *Lord have mercy upon us.* When like a lurching bayliff, Death steals behinde our backs and arrests us; or like that
a Matt.18.28. *a* hard-hearted Fellow-servant, catcheth us by the throat, and hales us into prison, and shakels our feet with the bonds of the Grave-clothes. How many dreadful instances do we every where see of this? one striken dead by a bloud-thirsty Arrow or
b 2 Sam.3.27. Dagger, like *b Abner* by the hand of *Joab*, whilst some fawning friendship takes us aside quietly; and others, whilst feasting together with their Friends, pressed
c Job 1.19. to death like *c Jobs* Sons, with the ruine of their house: This man is surprized by this *Philistine*, in the very sinful imbraces of a
d Judg.16.19. lust, like *d Sampson* asleep in the lap of *Dalilah*; and that man whilst he is fallen into a senseless slumber with his drunken bowls, death spreads the sheet over his face, which thickned with the steam of his belching
e 2 King.8.15. stomack, like *e Hazaels* wet cloth

cloth on the face of *Benhadad*, ſtops his breath. Here one but falls backward from his ſeat, and like *a Ely* breaks his neck and dyes: There another from his Saddle, and is trampled under his own horſes feet, like *b Jeſabel* under *Jehu's*. Two of the *Cæſars c* expire, whilſt in the morning they put but on their ſhooes. And *c Æmilius Lepidus*, whilſt he trips at the threſhold of his bedchamber, drops down and dyes. *Anacreon d* was choaked with the ſtones, whilſt he chews a Raiſin: And the ſtripling in *Martial e* hath his throat cut with the fall of an iceikle. But what ſpeak I of ſingle inſtances, when in daily Shipracks and Hyrricano's, the mercileſs Sea ſwallows men by ſholes; and yet the more mercileſs rage of men in war, ſend one another by heaps into the Grave: and in either way generally *f Momento cita mors venit*; as the Poet ſpeaks of the fates, *death diſpatcheth us in a trice*; or as *Elihu* in

Job,

a 1 Sam. 4. 18.

b 2 King. 9. 33.

c Plinii Nat. Hiſt. l. 7. c. 53.

d Val. Max. lib. 9. c. 12.

e Lib. 4. 18 Ep

f Horat. 1 Serm. 1. 3.

g Job. 34. 20. *Job*, b *we dye in a moment.*

And if death in its leasurelyest approach, looks formidable; sudden death must needs appear to us with horror and amazement, as being aggravated with the circumstance of surprizal; which of its self is *e* ever accompany'd with that dread, that it is *d* observed to have turned the tydings of comfort into envoyes of death, and over-set mens souls with too fresh a gale of joy: And besides, is frequently laden with the *e* censure of a particular *f* judgement, and extraordinary curse; but always leaves a danger and doubt of the fairness of our Valediction to the World, and the fittingness of our composure for the entertainment of Eternity, and the *g* trimming our lamps for so unexpected an approach of the Bridegroom of our Souls. That, as nothing but stupid security can keep us from a constant providing for our last departure however, since it is the common curse

e Horat. 1. Lib. Epist 6. vers. 10, 11.
d Plin. & Val. Max. *ubi supra.*
e Hooker Eccles. Pol. pag. 277.
f Perkins *right way of dying well*, pag 493.
g Matt. 25. 7.

curſe of our Apoſtacie, and general penalty which without hopes of bale, we muſt all undergo: ſo ſince its ſubitaneous aſſaults, double the fear and a ſuſpition of our apprehenſions, and the danger of its event; nothing ſure but a peeviſh tranſportation of paſſion, and ſiniſter partiality, could ever have put it into the heads of perſons, that affect, and delight in oppoſition to the peace of the preſent, and piety of the former days of the Church, to pick a quarrel with that innocent, needful, pathetical Clauſe of our Letany, (which ſhould often be in our mouths, but b always with the reſerve of Chriſts caution in our mindes, *Tet not my will, but thine be done*; ever to be underſtood in the petitions for outward bleſſings, ſuch as this) *From---ſudden death good Lord deliver us.* The uſefulneſs of which Petition for the preventing ſuch a fate, and the need of our conſtant proviſion for fear of the worſt

a Plinius ubi ſupra. *In primis autem miraculo atq; frequenti ſunt repentina mortes, &c.*

b Whitgifts anſwer defended, p. 495.

worſt, may further appear by the threefold prejudices that commonly accompanie ſudden deaths; which, along as we conſider them, will ſerve to commend the Example of this our brothers provident care, and diſpoſe our mindes to a fairer conſtruction of his departure.

For to unwary and worldly-minded men (Epithets very compatible, in reference at leaſt to our chief good) ſudden death ſtrikes ſo throughly at once, that like *Abiſhai*, [a] it need not ſmite again: for it makes ordinarily a threefold utter confuſion.

[a] 1 Sam. 26. 8.

I. In their temporal Eſtates.

II. In their preſent deſignes.

And III. in their future accounts.

Firſt, in their outward temporal eſtates, unſetled and undiſpoſed of by our wills; as is moſt-an-end the caſe; and ſo expoſed to the griping claws of all the avaricious Harpyes round about us; that croke over our deaths, and ſent our Carkaſſes be-

before they are cold, that they may watch the nick of time to prey on our Fortunes; and when they have devour'd it, leave but like thoſe beaſtly birds a ſtink on our Table; the brand of careleſs folly and reproach on our memory; and in caſe it prove too well watch'd for their fingering, by the care of ſome of our ſurviving Friends, yet it either becomes the fewel and pandor of the luſt of an unnurtur'd and debauched Heir, or the bone of contention amongſt our kindred, out of which the Lawyer at laſt ſucks the marrow; or, lights by forfeiture into the hands of a Lord of the Mannor, who may be (for all are not ſuch as ours) may grudge to relieve our Children at his door, with the ſcraps of the booty that eſcheated to them by our death. Is it not a bleſſed providence therefore, & well worth our bended knees to Almighty God, that he would grant us warning and time, as he did to [a] *Hezekiah*, to ſet our houſes

[a] Iſai. 38. 1.

in

in order before we dye? or a
to the holy *b* Patriarcks, to di-
stribute the doal of their bles-
sings with their own hands, in ba
of all future emulations and liti-
gious suits? And is it not a consi-
derable argument of our pru-
dence, and an instance of a man
remembring his later end, to en
sure aforehand with the uncer-
tainty of our destiny, as we can,
by having our Wills ready made?
The Romans, that Sage and
politick people, were wont there-
fore to make a Will *Nuncupative*
c as soon as any of them were
pressed for War; and their
Laws made favourable provisi-
on for its validity: and the pru-
dent and tender care of the
Church of *England*, knowing
that a Christians life is a conti-
nual *d* warfare, and the best se-
curity to be provided against
death, instructs her Ministers,
(whose advice and Physitian
use then first to signifie more then
wind) in the Rubrick of the
Office for the Visitation of the
sick

b Gen. 25. 5, 6. Gen. 27. 27 & 39. Gen. 48. 9. Gen. 49.

c Cicero *Testamenta in Procinctu nuncupata.* V. Cic. A. Gell. Plutarch. Scal. *in Fest.* 160. *Procinct.*

d 1 Tim. 1. 18. Eph. 6. 11. &c.

sick, to advertise people, in case they have not before, to make their Wills, and declare the debts, which they either owe, or have owing; for the discharge of their consciences, and quietness of their Executors. Adding withal, that men are often to be admonished to set an order for their Temporal Goods and Lands, when they be in health. And the contrary negligence, the a Philosopher compares to the supine folly of those Seamen, that have their tackling to provide, when the storm is come. 'Twas the great wisdom therefore of our deceased brother, to be preparing in fair weather for foul; and forearming himself against every treacherous stratagem of this wily enemy. For so exemplary was his care in this particular, that for many years he had a Will lying by him; and at the beginning of this year he shew'd me one, which now proves his last.

a Anton. & Max. ad Stobæum, p. 248. Ἂν νῦν διαθέσθαι γράμματα, πρόχειρα ἔχειν, καὶ μὴ ἐν τοῖς ἐν χειμῶνι ζητεῖν· ἀλλὰ τὰ τοιαῦτα ἐν εὐχειρίᾳ τοῦ νοῦ ἔχειν.

Secondly, in their designes

and projects: For man is a busie *a* pragmatical thing; doing he will be, whether to any purpose or not; and then be sure it were as good *b* nothing, as to no purpose; and better then that that is worse. For in an uneffectual undertaking, after a great deal of coyl *c* nothing is done; and in a sinful one, nothing but what we are to wish not done; and in respect of either, by sudden death we are utterly undone in a moment: and yet these two divide betwixt them the labours of the sons of the men of this world; as the *d* Psalmist calls them: for they either pursue sin or vanity; these two distinguish their designes.

a Cicero 5. Fin. *Apparet nos ad agendum esse natos, itaq; animus appetit semper aliquid agere.* *b* Præstat. otiosum esse quam nihil agere. Atilii dictum. *c* Magno conamine nihil agere Adag. *Magna vitæ pars elabitur male agentibus, maxima nihil agentibus, tota aliud agentibus.* Sen. Ep. 1. *d* Psal. 17. 14.

The far greater part spend their time in the prosecution of some plain and notorious vice; for the whole world lyes in wickedness, saith St. *John* *e*, and practise *f* it as their proper profession. Now wickedness it is *felo de se*, as well as of its subject; and so baneful a thing is any

e 1 John 5. 19. *f* 1 John 3. 8. ἁμάρτανει ἐκ τοῦ διαβόλου ἦν. Theogn. v. 327

any
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Damas
tasia.
f Vide
pag. 10

any vice, that it disappoints it self, as well as undoes its projector. It is abortive in its first rise, as being a false a conception of our mindes, and it sucks the breasts of a Monster, and is perfected in death. So true it is, that men b draw iniquity with the cord of vanity. Sin is so empty a thing, that it is c a nullity with an injury to boot; not the bare absence of being, but a * prodigious defect; as being the d depravation of a Vertue, and the want d of a due perfection; and yet to complete the execrableness of its nature, it requires malice perpense, & makes e us consent to our own ruine. Philosophy hath run it down to a voluntary privation f, and that of the natural perfection and best priviledge of our being; and Divinity reckons it the wilfullest, yet worst of

a James 1.15.
b Isai 5 18.
c Οὐκ ἔστι τὸ φαῦλον, — ἢ ἀπουσία τοῦ κατὰ φύσιν ἐστὶν ἢ τοῦ κατὰ φύσιν ἐστὶν ἢ τοῦ κατὰ φύσιν ἐστὶν ἢ

evils; the most pernitious vacuum in nature, and a term most diametrically opposite to God the Fountain of Life and Light: And in the Language of Scripture, 'tis *a* wind, and *b* vanity; nothing, and *c* a lye; *d* wilfull murder of a mans soul; the *e* sting of death, and *f* harbinger of Hell; nay; *g* death it self, and that *h* bodily.

a Isai. 41. 29.
b Job 15. 35.
c Rom. 3. 7.
d Rom. 8. 36.
Ezek. 28. 31.
e 1 Cor. 15. 56.
f Wisd. 1. 16.
Rom. 2. 9.
g Rom. 8. 6.
h Rom. 7. 24.

Let us view the several roads of iniquity, and see if they all meet not in that *i* broad way, that *k* leads down to destruction, and goes to the darksome chambers of death.

i Matth. 7. 13.
k Prov. 7. 27.

Drunkenness, that may well lead the Van, as *l* the Head and Captain-general of that defection; besots mens spirits, and imbecils their parts; benums their Consciences, and extinguisheth the spark of mens Reasons; and whilst they blow, they have yet no more life then a hogshead or spunge, or at most then Swine, to keep their *m* bodies from putrefaction; till at last

l Exuit omne vitium ebrietas, incendit, proferri. Rhodigin. l. An. 19. l. c. lib. 28. c. 30.
m Vide Plin. Nat. Histor. lib. 14. cap. 22. Cicero de Nat. Deor. p. 58. Vide & aug. Anima fui pro sale data.

let

lets in Death and Hell in a whole cloud upon them, as in that *Isaiah* 5.14.

The Glutton buries his soul [a] in his dishes, as the Drunkard drowns it in his bowls, and digs his grave with his teeth. He is but the walking Tomb of other Animals, and precipitates himself to his own, where God will destroy both the belly and meat, 1 *Cor.* 6.13.

[a] V. Prov. *Habet animam in patinis.*

The fiendish swearer plights his soul to Satan, and conjures up death against himself; and calls for both so oft by his direful execrations, that at last they take him at his word; when the flying [b] roll enters into his house, to consume it, with the timber and stones on this side, and the plagues of God himself on the other.

[b] Zech. 5.4.

The unchaste Leacher evaporates his spirits with his own unclean flame; exhausts the strength of his reins, and marrow of his bones; till [c] the dart strike through his Liver, and he goes

[c] Prov. 7.23.

at last like a Bird to the Snare, to
a Prov. 9.18. the rest of his Fellow *a* guests,
into the depth of Hell; for whilst
he is above ground, you may pass
like sentence upon both him and
the rest aforenamed, that St. *Paul*
b 1 Tim. 5.6. doth on the wanton *b* widow,
they are dead whilst they live. So
that when the stroak of death
falls their moving Corps, what a
death of deaths lights on all such
sinners? for as it is to all men,
when rightly spell'd, but dust to
d Jude 12. dust, and ashes to ashes, in respect
c Regio mortis, regio peccatorum, & lubrana regio voluptatum, &c. Hieron. in 21 Jerem. of the dissolution of their bo-
dies; so in respect of these mens
minds and addictions too, it is
but *c* death to death; a *d* pluck-
ing up by the roots, a wither'd
e Deut 32 32. rotten tree and twice dead. No
f Solinus, p. 366 Puliginem intrinsecùs fœvillaceam, ambitio tantum extima cutis, cohibet; quæ vel levi tactu pressa fumum exhalat, & fatiscit in vagum pulverem. wonder therefore, if when death
challenges his right, and crops
them, they prove but like the
fruits *e* of *Sodom*, which *f* vanish
into sut and smoak, as growing on
a sulphurous soyl, and watered
with the mortiferous issues of the
dead Sea; or that when that
g Job 27. 21. ventus urens. *g* blasting winde drives upon
them

them, they perish like *Jonah's* Gourd, since they as it have a worm at their root.

Let us look on the more substantial and consistent affairs of the World; that seem innocent and plausible; nay, pass for raricies and vertues in them, that follow them with diligence: How yet may we finde most commonly that the net of a sudden death fearfully ruffles and confounds them and their designes, and makes utter havock of all their hopes? both the diligent Country-man; the venturous Merchant; the man of Honour; and the bookish Student.

The Sedulous Yeomen and painful labourers, that are the stock and flock of the State, that yeild it both milk, wool and flesh; whose careful provisions *a* and incessant industry, fill their Families with plenty, and *b* stretch out their hands to the poor; and the busie Huswife, that *c* seeketh Wool and Flax,

a 1 Tim. 5.8.
b Prov. 31 20.
c Ibid. 13.

and worketh it willingly with her hands; when the whirl-winde comes of a ſudden death, how doth it turn, as we ſay, the houſe out of the windows? the debts unknown, the eſtate undiſpoſed of, and the whole houſhold at their wits end? Alas! then the ſubſtantialleſt Family proves built
a Job 27.18. a but as a moth, or as a booth that the keeper maketh: the
b Iob 24.3. b Widows Ox is ſoon taken for a pledge, and the Aſs of the Fatherleſs driven away, and all their little Common-wealth ruined in a moment: And then if theſe many things are their onely care, how do all their
c Pſal.146.4. c thoughts in that day periſh?

The venturous Merchant, that hoiſeth ſail for the *Indies*; and like the Bee takes wing to all the Gardens of the Earth, to bring Honey and Wax to his own Hive; when a Storm, or a Rock, or the violence of Pyrates, or other accident ſnatch him away by ſudden death; his body and his deſigns are both drowned together.

And

And if this a earthly treasure were his onely traffick, we may take up the same burden of him, as *Ezekiel* doth of *Tyre* b, thy Riches and thy Fairs, thy Merchandise and thy Mariners all fall into the midst of the Seas, in this day of ruine; and not a plank of his adventure is left in the Reck, to carry his Children to shoar out of the Shiprack of his misfortune.

a Matth. 6 19.

b Ezek 27.27.

The Gentlemen of Arms, and great Instruments of State; that purchase a field of Honour to their Posterity, with the dear price of their bloud; and pawn their lives for the fame or safeguard of their Country; that play at Crowns, and breath nothing less then Scepters and Victory; that turn the world upside down, give Laws to Nations, and fill Stories and Chronicles with their Atchievements and policy; when a Bullet sinks their c forehead like *Goliahs*, or a piece of Mill-stone d all to break their skull like *Abimelahs*; when

c 1 Sam. 17.49.

d Iudges 9.53.

when a poyſon'd muſhrome, or a mingled cup, or other means brings them to an untimely end,
a Pſal. 82. 7. how do they *a* fall like men, like
b Eccleſ. 3. 19. one of the Princes? nay like *b* beaſts of the field; for as one dyeth, ſo dyeth the other: he hath not time to write his own Story, or ſee his Triumph. And if a cor-
c 1 Cor. 9. 25. ruptible *c* crown, and an earthly victory, or to make of themſelves
d Acts 8. 9. (as *Simon Magus*) *d* ſome great ones, if this be all they have driven at; they will then prove
e 1 Cor. 9. 26. but to have beaten *e* the air, or
f Iſai. 5. 14. built caſtles in it; their *f* glory, and their multitude, their pomp with themſelves deſcend into the
g Pſal. 31. 12. grave; they are *g* gone like a broken veſſel, and forgotten as a thing quite out of minde. In the next Generation neither *h Jeroboam*, *Baaſha*, nor *Ahab*, thoſe
h Iſai. 14. 22. mighty Hunters, have one left of their Houſes to piſs againſt the Wall: but the remnant of them is taken away, as a man taketh away dung, till it be all gone,
i Iſai. 14. 22. *i* and great *Babylon* hath cut off

from

from it, both the name, and the remnant, and the ſon, and the nephew: Or if Poſterity record their being, 'tis often rather to blaſt their name *a* with a curſe, then to bleſs their memory, and drag their rotten bones on a ſlead in the channels.

a Iſai. 65. 15.

Nay the pale-faced Student and reſtleſs Scholar, that is not ſatisfied till he can call the Stars by their names, and hath the innocent ambition to be able with *Solomon* *b*, to ſpeak of Trees from the Cedar of *Libanon* to the Hyſſop on the Wall; of all beaſts, creeping things, fowls and fiſhes; that waſtes his life with much ſtudy, that wearineſs *c* to the fleſh; or ends his days in that endleſs toyl of writing Books; when ſtricken with an Apoplexy, Palſie, or other ſudden death, how is that walking library ruffled, and buryed in the hollowneſs of a Tomb, and all the off-ſpring of his brain proves generally abortive; or if better, ſhall I ſay, or worſe? Poſthumous and ſpu-

b 1 Kings 4. 33

c Eccleſ. 12. 12

rious

rious; and comes abroad begging the charity of well-disposed Readers, to supply the wants that the Author, had he lived, intended to have made good? And if his knowledge were onely this vain knowledge, which may
a 1 Cor. 8. 1. serve to a puff up for the present; by the puncture of death it falls flat like a blister; and you may
b 1 Cor. 1. 20. say in St. *Pauls* b words, *Where is the wise? where is the scribe? where is the disputer of this world? Hath not God made foolish the wisdom of the world?* His voluminous readings is pass'd
Eccles 9. 5. into the place where the memory of him is forgotten, and the black line of death hath obliterated the whole *Encyclopedy* of his Arts and Sciences at once; and alass, all his Learning is pass'd into a dull Tomb-stone; and that onely to tell you, that it contains one, in whom more knowledge is lost, then a great part of the age besides him had.

Thus have we surveyed the chief employments of the Sons of Men

Men, and have found them to be generally either sin or vanity: yea the most laudable labours of natural men, taken at full growth and best maturity, are, saith *Solomon*, *a* but *vanity and vexation of spirit*: But when sudden death blasts them in the bud, and prevents their perfection; what are they then but *b vanity of vanities, all is vanity*? Wise therefore is that Master of a Family, that builds his House on the *c* Rock of Salvation; that when the wind *d* blows, and storms beat on it, it may not be shaken. Happy he, that turns all his trade into that one precious *e* pearl; and fights *f* that good fight for that Crown which is *g* incorruptible; and that desires to know *h* nothing, in comparison to Christ and him crucified. Yea, blessed is that man who lays up beforehand for himself against such an evil day, a treasure *i* in heaven, where no moth nor rust can corrupt, nor thief, nor death, which oft as you have heard and seen comes

a Eccles. 1. 14.

b Eccles. 1. 2.

c Deut. 32. 15. 1 Pet. 2. 5, 6.

d Matth. 7. 24. *&c.*

e Matth. 13. 46.

f 2 Tim. 4. 7. *g* 1 Cor. 9. 25. *&c.* 1 Pet. 5. 4.

h 1 Cor. 2. 2.

i Matth. 6. 20.

comes like one, break through and rob us of it; that counts all other things but *a* loss for the excellencie of the knowledge of Christ, and the power of his Resurrection; and as the way to that, to be made conformable to his death, by oftentimes *b* thinking of it in his life, and practising it first upon his sins; and then when it surpriseth our natures, though never so swiftly, it will not finde us *c* unprepared, for, fore-warn'd fore-arm'd; no death is *d* sudden to a mortifi'd man and ripe for Heaven; for he hath made it tame and *d* maniable by frequent meditation. To such a one a sudden death shews indeed but like a short dark entry (that I may use the expression which was common to our deceased brother; and so you see by the comparison of his words, that it was no stranger to his thoughts) to a lightsome and glorious room, which leads me to the next particular.

a Phil. 3. 8, 9.

b Προσίνας γὰρ ὁ ἀρχόμενος τοῦ βίου ἐν ὀδαλμοῖς ἔχειν τὸν τελευτὴν.

c Luke 21. 34.

d Œdipol. prudè ut bene vivitur, diu vivitur. Plaut. *d* Qui quotidie vitæ suæ manum imposuit, non indiget tempus. Senec.

3. *The confusion it endangers as to mens future dooms.* We have seen how sudden death defeats and disappoints mens present purposes; as well the prophane as most politick; such as they pursue in order to this present life. But man is an *a* amphibious creature, and of a twofold nature; the one Animal, the other Angelical; and accordingly is capable of living in both Elements, both of time and eternity; of residing in both Hemispheres, this lower shade, and that Region of Light that is above; suitable to the two *Adams*, as St. *Paul b* proportions them, the *grand chieftains or Heads of mankinde*; the first man *Adam* was made the living soul, the last was made a quickning spirit: Howbeit as it was ordered in the succession of these our Protoplasts, so doth it follow in the method of these two lives; that is not first which is spiritual, but that which is natural, and afterward that which is spiritual. Here we

a Ἀμφίβιός τις ὢν, καὶ ἑφέτερον μὲν τῶν ἄνω, πρότερος δὲ τῶν κάτω. Hier. *in Carm. Aur.* p. 245.

b 1 Cor. 15. 45. 46.

a 1 Pet. 1. 7.
b 1 Cor. 3. 13 & 14
c Matth. 20. 1, 8.
d Matth. 25. 10.
e Revel. 2. 21, 23. Revel. 20. 11, &c.
f Matth. 20. 3.
g Matth. 25. 5. &c.
h Matth. 22. 11.
i Διὰτι τῶν ἐν ἅδου κολάσεων ἀγχὺ τυγχάνεις. Basil. Hom. quod Deus non sit Author Pec.

we are upon our *a* probation, there we must receive our *b* sentence. Now is the time to *c* work in, there to receive our reward. Here is the attiring room, there the *d* Bridegrooms Chamber. O the wretched negligence and folly, never to examine nor try ourselves, nor the merits of our cause, till the Trumpet sound, and the Judge be placed on the Bench, and there is no longer *e* reprieve, nor time of amending the Record to stand idle *f* all day in the no Market-place, till the night comes when no man can work! to sleep *g* or snore, as the foolish Virgins, & burn day-light, till the Bridegroom come in the dark, and finde us with our Lamps gone out, and *h* without any Wedding-garment! This is the *ingens periculum*, the unspeakable danger *i*, as to many men, of a sudden death. Let us see therefore how we should dress and adorn our Souls before the storm of death dismantles us of our bodies, and how trim

our

our Lamps against the setting of our Sun; that however hasty his coming may be, we may in reason hope we shall be (as in charity we shall finde we ought, that this our Brother is) admitted into the Bridegrooms joy.

In order to which attire two things must needs be done, both taught us in *a* one, but not onely Text of Scripture.

a Eph. 4. 22. *and* 24. Col. 3. 8, 10. Rom. 13. 12, *&c.*

First, we must put off the old man: those filthy weeds of our former conversation, which is corrupt according to deceitful lusts.

The Christians best preparative against sudden death.

Secondly, we must put on the new man; which after God is created in righteousnes and true holines.

The former is a *b* fellowship with Christs sufferings, the other a conformity to his resurrection; that the work of Repentance, and this of Faith; and both must go together, before we have that abundant *c* entrance administred unto us, into the everlasting Kingdom of our Lord and Savi-

b Phil. 3. 10. Rom. 6. 4.

c 2 Pet. 1. 10.

our Jesus Christ. Let us therefore, Brethren! give diligence, as St. *Peter* most needfully, and the present spectacle sadly warns us, thus to make our calling and election sure: for here, as I said, is the great danger of death, especially of a sudden death; lest it prevent our atchieving those two great works, our finishing our Repentance, and perfecting our Faith; and then we must needs be found in that hour, *a* barren and unfruitful, blinde and not able to see afar off; no evidence for heaven, in such a case. Nay then, we can never enter into the Kingdom of God; for unless we repent we perish, saith St. *Luke*, here; and unless we believe we shall never see life, but the wrath of God abideth on us, saith St. *John* in the third chapter the last verse. Let us therefore d'off the old man by Repentance, that body of sin, and do on that new man, which is created in the *b* righteousness of faith working by love.

a 2 Pet. 1. 8, 9.

b Eph. 4. 24. Gal. 5. 6.

First

First, I say, let us by Repentance, strip our selves of those rotten rags of our former corrupt conversation: those filthy garments, as *Zechary* *a* stiles them for be sure this is not a dress fit for a Wedding-feast. *a* Zech. 3.3.

See the Wardrobe of this foul array, *Gal.* 5.19. *&c.* sure never any man will be able to lift up *b* his face in that day, nor see Gods face in peace, that shall be found clad in such *c* nakedness; or apparell'd in such filthy *d* ragga, or menstruous clothes: what in Adultery, Fornication, Uncleanness, Lasciviousness, these Garments spotted *e* with the flesh? this were to turn the Wedding-room into a Brothel-house, or a fold of Goats and Satyrs: But God will divide the Goats *f* on his left-hand in that day. What in hatred, variance, wrath, strife, seditions, emulations, envyings? these are the *g* liveries of Satan, and the terpawlin clothes of Hell; they smell of the fire and brimstone of the bottomless pit: *b* Job 11.15. *c* Nahum 3.5. *d* Isai. 64.6. *e* Jude 23. *f* Matth. 25.32. *g* James 3.14, 15. James 4.5. 1 John 3.10. Eph. 4.26,29

if this should be its furniture, Heaven would become Tophet, and the beams of Glory as the burnings of Hell; but God hath set a flaming Sword to keep
a Gen.3.24. a such fiery Serpents out of Paradise: for we must follow peace as well as holiness, or we shall not come to see the face of the
b Rom.14.17. Lord, for the b Kingdom of God is peace. What in revellings, drunkenness, or suchlike? this were to phansie the Throne of God to be an *Augæa*'s Stable;
c Rev.4.6. and that c Christal Sea, like the
d Matth.8.32. d Lake of *Gennezareth* with the heard of Swine wallowing in it:
e Luke 16.26. But God hath set a great e gulf betwixt such riotous persons, and *Abrahams* bosom, that they that would cannot passover unto
f 1 Cor.6.9,10 it: No f drunkards, as no revilers, nor effeminate, shall inherit the Kingdom of God: what is theft, murder, witch-craft, or covetousness, which is Idolatry? these are the feathers of the
g Levit.11.13, &c. V. Ainsworth *Ibid.* fowl of prey, which are g unclean and abominable; and if

such

such as these were admitted, to sit down with *Abraham*, *Isaac*, and *Jacob*; Hell would be broke loose into Heaven, and Devils may as well in reality as *a* shew, be transformed into Angels of light; and the old Popish *b* Fables and worse become Canonical, that those infernal prisons may send forth Colonies for a plantation in the new *c* Earth and Heaven wherein righteousness onely dwells. But as well may you think to reconcile *d* light to darkness, as Christ and his Kingdom to these sons of *Belial*. No, of all these Legions of darkness, St. *Paul e* hath more then once affirmed, that they shall not enter into the Kingdom of God.

a 2 Cor. 11. 14.

b *V. the Rhemish and other Popish comments on* 1 Pet. 3. 19.

c 2 Pet. 3. 13.

d 2 Cor. 6. 14, 15.

e 2 Cor. 6. 14, 15 1 Cor. 6. 9. Eph. 5. 5. Gal. 5. 21. *&c.*

Now, if the Lord *f* of the Feast arrests us by death in these raiments; what can we expect, but to be bound hand and foot, and cast into outer darkness; and if by a sudden, 'tis odds but we shall be found no better attired. For 'tis the case, God

f Matth. 22. 13.

knows, of the generality of men, to put *a* off the mending of their lives, till a little before their deaths; and then, no wonder if a ſudden death, to many would prevent the mending of their lives. For, as St. *Chryſoſtome* *b* ſaith, *He that promiſeth pardon to the penitent, promiſeth no longer ſpace, then the preſent, for repentance.* Yet we like *c* fools ſet an after-day for this that ſhould be our firſt work; and cry as *Perſius* ſpeaks, *d Cras, cras,* [to morrow, to morrow] but are ſo accuſtom'd to this habit, that we put on the ſame reſolutions and ſins every morning; and our to morrows, as he ſaith, turn ſtill as the hindmoſt wheels of the Waggon, ever as far off the forerundle as before: And ſo backward and loath we are to this grand and neceſſary buſineſs of laying and leaving off our corrupt converſation, that like *Solomons* *e* Sluggard, we cry, *yet a little ſlumber*; and make excuſes from Bears and Lyons *f* which we fancy

a Quidam vivere incipiunt cum deſinendum eſt; quidam antè vivere deſierunt, quam inciperent. Sen. Ep. 23.

b Qui ſpopondit veniam pœnitenti, non ſpopondit vivendi in craſtinum.

c Non eſt, crede mihi, ſapientis dicere, vivam: ſera nimis vita eſt craſtina; vive hodie. Mart. l 1. Ep. 16.

d Cras hoc fiet, idem cras fiet — Jam cras heſternum conſumſimus, ecce aliud cras — Pruſtra ſeſtabere cantum; cum rota poſterior curras, & in axe ſecundo. Perſ. Sat. 5.

e Prov. 6. 10.

f Prov. 22. 13.

fancie in the way, till as poverty on him, ſo death ſeize on us like an armed man; and then the houſe is rifled, and our opportunity loſt, and like improvident *Eſau* *a*, we ſhall finde no place for repentance, though we ſeek it with tears.

a Heb. 12.17.

But this is but the firſt ſtep; but the entrance *b* in at the ſtrait-gate; this putting off the old man: we muſt ---

b Matth. 7.14.

Secondly, put on the new man too, if we would not be found *c* naked. The former I told you was Repentance, and that like its *d* Teacher, doth but lead the way: it is the preparatory voice crying in the Wilderneſs; it ſtrips *e* us clean of our fig-leave rags: Faith *f* muſt follow after, and clothe us anew, before we be adorned for the reception of the Bridegroom; for when he comes, he brings the Kingdom of God to hand, and the time is fulfilled; therefore as we repent, ſo we muſt believe the Goſpel: Or, if you will, that former is

c Revel. 3.18.

d John 1.23.

e 2 Pet. 1.9.

f Mark 1. 15. Matth. 21.32. Acts 20.21. Heb. 6.1.

but the first *a* part, or initials of Repentance; this other is *b* the second part, and completes the work: for its perfection interests it self in *c* Faith; and these two Graces, if not like *Hippocrates* twins, live and dye all of them together: yet at least like *Rebekkahs d*, the one takes the other by the heel. Let St. *John Baptist e*, or St. *Paul f*, give you but the intire description of Repentance, and you shall see it contains as well the putting on the armour of Light, as d'offing the works of darkness; *Repent, and be converted, and bring forth works meet for repentance.*

And if you please, we'll therefore next see, what are those white *g* Rayments, that would suit us with the Wedding-dress; as we have seen the menstruous clothes that are mens too common habit; and the one in method counterposed to the other, that the difference by compare may the better appear; and all by the dictates of the same Blessed

a Μετάνοια ἐστι μετάθεσις ἀπὸ πτρόνων καὶ μεταβολὴ ἐπὶ βέλτιον. Arctas.

Heb. 6. 1.

Isai. 59. 20.

V. Dr Taylor *on* Repentance.

b Isai. 1. 16, 17 Luke 19. 8, 9.

c Πίστις ἡ μετάνοια κατέρυμα. Clem. Alex. Strom. 2.

d Gen. 25 26.

e Matth 3 8.

f Acts 26. 20.

g Revel. 3. 5.

Blessed Apostle, a known *a* friend of the Bridegroom. Let us therefore put on——

a John 3. 29.

First, Love for Lust.

Secondly, Patience for Passion.

Thirdly, Temperance for Drunkennesse.

Fourthly, Gentlenesse and Goodnesse, for Theft, Murder, and Covetousnesse. And then come death sooner or later, it shall not finde us unready or unclad. We'll invert the order, and begin with——

1. Goodnesse and Gentlenesse; or, as the same word is rendred in *Col.* 3. 12. Kindnesse. This is that inward Garment, that should be interwove with our entrals; put on therefore as the Elect of God bowels of Mercy and Kindnesse; and is that Godly *b* minde, which inlargeth a mans own condition to his eye, by the multiplying-Glasse *c* of Contentment; and will set our hand *d* on working the thing that is good, that we may have rather to give to others

b 1 Tim. 6. 6.

c *Densari potest, expandi potest, dilatari & constringi.* Iohn Euseb. Nierembergius, p. 86.

d Eph. 4. 28.

others, then to covet that which is theirs. This merciful temper
a Psal. 18.25. Psal. 41.1. ensures *a* with God for mercy against the day of trouble; and this goodness, hath the thrift of
b Luke 16.9. making *b* friends with the unrighteous mammon; that when sudden death flings us out of house and home, they will receive us into everlasting habitations; it diffuseth it self in good works, and so gets interest at
c 1 Tim. 6.19. the bank of Heaven; and *c* lays up for us a good foundation in store against the time to come, whereby we may lay hold on everlasting Life.

II. Temperance and Sobriety; this cleanseth our Tabernacles, and fits them for the inhabition
d Spiritus Sanctus amat siccam animam. dictum Heb. *d* of the Spirit, that seals us up
e Eph. 4 30. *e* to the day of Redemption; and
f Luke 21.34 and 36. when this wakefull Grace is accompany'd *f* with prayer, no hour can pass us unawares, but come the strong man when he will, we shall be counted worthy to escape future judgements.

III. Pa-

III. Patience and Peace: which are the Caſtle and Fortreſs for a ſoul to engarriſon *a* it ſelf in; and is like pot and plate againſt thoſe fiendiſh qualities, anger, envie and malice; and having *b* over them the *c* ſhield of Faith, quench all the fiery darts of Satan: they are Armour of proof, and when try'd, give aſſured confidence of our ſtanding in the day of battle, be the encounter never ſo ſharp; for patience worketh *d* experience, and experience ſuch a hope as ſhall never make us aſhamed, for it will at laſt carry *e* the Crown of Life: And if we live in peace *f*, the *f* God of Peace will be with us; and then more *g* are for us then can be againſt us: theſe are ſeeds of that *h* immortal kinde, which being ſown *i* in peace, will bring forth the peaceable fruits of righteouſneſs in them that love peace.

a Luke 21.19
b 1 Theſſ. 1.3
c Eph. 6.16.
d Rom. 5.4.
e James 1.12.
f 2 Cor. 13.11
g 2 Kings 6.16
h 1 Pet. 1.23.
i James 3.18.

IV. And above all *k* put on Charity, which is the very bond of perfection; exalt the impure culinary

k Col. 3.14.

culinary Flames of Luſt, to the celeſtial light and beams of Love and Charity; and like *Elijah's* fiery *a* Charret, they will, when this whirl-winde comes, carry us up into Heaven. This is the proper Robe, and ſeamleſs coat of a Chriſtian, and ſerves him for all uſes; 'tis his covering, his comfort, and his defence; for it conceals our nakedneſs, it *b* covereth a multitude of ſins; it chears and cheriſheth our hearts, that well might the Apoſtle *c* ſay, If any comfort of love; and ſo foments and warms our ſpirits, that many waters *d* cannot quench it, nor the flouds of ſudden death drown it. No, it is the complete Armour, that can defend us againſt all ſhocks of adverſity; for it reacheth to Heaven, and enters into that within the vail; *For charity never faileth* *e*, ſaith St. *Paul*. Yea, *God is love* *f*, ſaith St. *John*; and he that lives in love, lives in God, and God in him: and be ſure, he that hath his life thus *g* hid with

a 2 Kings 2. 11

b 1 Pet. 4. 8.

c Phil. 2. 1.

d Cant. 8. 7.

e 1 Cor. 13. 8.

f 1 John 4. 16

g Col. 3. 3.

with God in Christ, is safe, like *Moses* in *a* the Cleft of the Rock; is gotten into that *b* hiding place, that will preserve him from trouble, and compass him about with Songs of deliverance. *For I am perswaded c*, saith St. *Paul*, *that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come: Nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord.*

a Exod. 33. 22
b Psal. 32. 7.
c Rom. 8. 38, 39.

Blessed is the man that is thus clad, and armed, and sheltred; he shall stand in that day, when *d* the Lord appeareth, and be able to abide his coming, though it be in a hour *e*, or way, we think not of; by a cataract of fire *f*, as on *Sodom*; or a *g* deluge of water, as in the days of *Noah*: and so blessed was this our brother, as our charity hath reason to confide, as not deprehended by that hasty attach of death, with-

d Mal. 3. 2.
e Matth. 24. 42
f Gen. 19. 24.
g Gen. 7. Matth. 24. 37.

out his Wedding-Garment? For let the ſtouteſt tongue, that dare but drink of the water of jealouſie, ſay, if his charity and compaſſion, his temperance and ſobriety, as well as his peaceableneſs and *a* moderation, were not known to all men, that knew his perſon. But on the other ſide; for thoſe, whoſe glorieuſeſt apparel is but their own *b* ſhame; or that, like thoſe *c* Laodiceans, go, however they conceit, miſerable and naked; when a ſudden death lights upon them, what a confuſion muſt it needs fill them with? when not an inch of time is left them, to ſhift thoſe ſorry weeds, or get other covering, ſave to call for the *d* mountains to fall on them, and the hills to hide them from the Face of him that ſits on the Throne, and from the wrath of the Lamb.

a Phil. 4. 5.

b Phil. 3. 19.

c Rev. 3. 17.

d Rev. 6. 16.

And ſo much for the ſecond Parallel; betwixt the death of thoſe perſons upon whom Chriſt is commenting in my Text, and this of our deceaſed brother;

ther; they were both ſudden deaths. We paſs to the——

Third and laſt, *violent death*. Paral. III. For all ſudden deaths are not therefore ſuch: the preſent flight of the ſoul in an Apoplexy, or Deliquium, may be as natural a departure, as when it gives ground by inches, and we dye peace-meal; as with the Gout, or a Gangrene: nay, and as to pain, the leaſt tormenting, one would think; as is the fair drawing of a tooth at a wrench, then to crumble it out by ſpills; or to be beheaded at a blow, then to be preſſed to death: Which makes *Pliny* [a] conclude it, when a natural death, to be the happieſt event of our whole lives; as taking our Farewel, without the tedioufneſs of Ceremonies; and hoiſing ſail, with a full gale, rather then to towe ones ſelf out with delay and torment. And therefore ſome Nations [b] we read of, that thought it an inſtance of their greateſt piety to their Parents, to prevent their extream

[a] *Mortes repentinæ, h. e. ſummæ vitæ felicitas quam eſſe naturales docebimus.* Plin. *ubi ſupra.*

[b] *Sybarenes vitæ ſuæ ſe-nienes præci-pitaſſe traditur.* Euſeb. lib. 5. c. 2. *Vide* Tiraquell. in Alex. *ab* Alex. & Æ lian. lib. c. 1. *Var. Hiſt.*

extream decrepitneſs in old age, by hurling them headlong down a Rock; and others, to beat out their brains with a Club; as though the dutifulleſt obſequies they could perform to them, were to be their Executioners themſelves, rather then a lingring death ſhould; though they have gain'd thereby but the name in Hiſtory, of horrid barbarouſneſs *a*; and are onely notorious, as a prodigious example of utmoſt inhumanity, and the fouleſt depravation of the principles of Natural light, that Heatheniſm ſunk to.

a V. Dr. Taylors *Preface to great Exemplar.*

But a Chriſtian; beſides, that his Reaſon reports death to him, as a term that bears flat *b* contradiction, to that moſt innate principle of ſelf-preſervation, his Religion repreſents it yet further, under the notion of a *c* curſe; and the vengeance *d* of a tranſgreſſion: and therefore thinks it no point of either true valour, or vertue, to pluck his hat over his eyes by incogitancy, or raſhneſs

b Simulacra; nam eſt animal (hinc enim eſt ordiendum) ipſum ſibi commendari ad ſe conſervandum—alienari autem ab interitu, &c. Cicero de Fin. l. 3.

c Gen 2.17. Rev. 22.3.

d Rom 6.23.

ness; or to be high-minded, and despise so considerable an Enemy; but rather to fear, and yet patiently to abide it. And since he believes an eternal life to come, and this life but the Essay and probation-time for it, which receives its ultimate determination at death; he hath yet a more awful apprehension of it, as the Centre or Axis, upon which his future condition turns, and he either riseth or falleth irreversibly: The critical hour of his souls health; and therefore he deprecates its surprisal, (being a juncture so infinitely concerning him) as far forth as may be consistent with the will of him, that hath the issues of life and death: Praying, that either its leasurely approach, or his constant preparedness (which, as excellent *Hooker* saith, may well be interpreted the disjunctive sence of the Petition) may deliver him from sudden death. And of all sudden deaths, from a violent one; as the most formidable:

a Rom. 11. 20. *Facile est contemnere vitam. Fortiter ille facit, qui miser esse potest. Mart. l.* 11. Ep. 57.

b 2 Cor. 5. 10, &c.

midable: therefore the Spirit of Christs Church hath most wisely and necessarily dictated to our Devotion; From battel, and murder, and from sudden death, &c. For, such violent deaths, beside the confusion of a fate unexpected and subitaneous, have the addition of a new terrour, by the opinion of its unnaturalness; like turning a man out of Possession *Vi & Armis*; flinging him over-board by force, whilst he is sound and well: as an execution is more dreadful, then to sink away in a swound, or breathing out ones soul in a profound Lethargy. Though in a reality and to a Christian that stands upon his watch, the case is much alike as betwixt sudden death and others, as we have been shewing; so betwixt violent, and other sudden death

a Omnibus fatis, multis remedium—quibusdam votum de nullis melius meritis—(mors) quando his ad quos venit, antequam vocaretur. Seneca consol. ad Marcian. cap. 20. Citius mori, aut tardius, ad rem non pertinet. Bene mori est vitare malum. Bene autem mori, est effugere malum vivendi periculum. Bonav. Epist.

For

I. He can but once *a* undergo it; and if ſudden *b*, he is the ſooner out of the miſeries of this ſinful world, and gotten into the land of reſt; and if violent, he hath either the weightier *c* Crown of a Martyr, or the bright *d* Stole of an innocent ſufferer: or however, that *e* debt to Nature is paid, which all muſt diſcharge. It is but the *f* way of all the earth, and once it muſt be gone, *g* one way or another; as the Poet ſaith, We are all gathering to that general Rendezvous; and the lot will come forth ſooner or later, by one means or another: and when it is paſt, the brunt is over: he dyeth no more.

The comforts in caſe of a Chriſtians ſudden violent death.

a Heb. 9. 27.
b Facilius itur eſt ad ſuperos, &c. Sen. Conſol. ad Marciam, cap. 23.
c 2 Cor. 4. 5.
d Revel. 7. 14.
e Scies optimè cum his agi, quos natura, quia illos hoc monebat vitæ ſtipendium, citò in ſuum recepit. Sen. Ibid. cap. 22.
f Joſh. 23. 14.
g Calcanda ſemel via

Ubi dant alios furiis & vulnera ſpectacula Martis, exitio eſt avidis mare nautis. Miſta lenum ac juvenum, deplanctus funera omnes eadem cogimur, omnium verſatur urna ſerius ocius. Horat. ad 28.

II. 'Twas his *b* appointed time, however unuſual and odd it may ſeem, as to the more ordinary rule of death (if it obſerve any.) 'Twas bound up in his Horoſcope; and falleth under the Cogni-

b Fixus eſt cuiq; terminus & Tulit ſuum mataſq; dari pervenit ad evi. Sen. ubi ſupra, cap. 20. Job 7. 1.

zance of Heaven; and was sent by the hand of providence, as well as those of other mens: for God hath allotted to every one of us, our *a* time, as well as place, and resolved as well of the manner of our *Exit*, as our entring upon the Stage. So that, as *Socrates* answered to one, that told him the *Athenians* had judged him to such *b* a death, We may comfort our selves, when such unusual fates befall our Friends: *b* αὐτὸ αὐτῶν ἡ φύσις. Nature taken in its flatter and more vulgar sence, had appointed him and all men the same doom, as to the main event before; and construe in the more accurate *c* and Theological way, for the Will of God superintending and overruling all contingent occurrences: 'tis then as true a saying, as to the more singular circumstances, for he *d* numbers the very hairs on our heads, and not a *d* Sparrow falls to the ground without him; much less any of us, into Pit or Pond, or come to

a Act. 17. 26.

b Ap. Stobæum, ubi supra, nec multo aliter Plato & Zenophon in Apologiis.

c Τὸν θεὸν εἰς ἕκαστον μεταφέροντες ἀναφορέα. Clem. Alex. Strom. l. 2.

d Matth. 10. 29, 30.

oth

other untimely end. No more the man *a* of God, that was slain by the Lyon; then the old Prophet of *Bethel b*, that had his bones laid with his: and if it was the good pleasure of our Heavenly Father, to put *c* this Cup into the hands of our deceased brother, must he not drink of it?

III. It gives to such a man, as sure and ready a passage to eternal happiness, for, as the Proverb is saith, *A just man falls always right down his legs*, where ever Providence in his life time cast him; so his Dove-like Soul lights safely upon the wing (whatever way it be turned out of his body) that it may fly away, and be at rest. Blessed *Stephen* had the gates of Heaven as open for him, when he bowed his knees under the pressure of their showre *e* of stones; as old *Simeon f* with his gentle *Dimittis*: and *Abel* obtained the like *g* witness, that was yet the first instance of a violent and untimely death; as

a 1 Kings 13 24.

b 2 Kings 23 18.

c John 18. 11.

d Τὰς τύχας ἰδίου ἀνδρὸς ἀεὶ ἐπὶ τὰ σφέτερα γόνατα πίπτειν. &c. Arist. Nichom. Erasmi Adag. Quid pro homol

e Act. 7 59.

f Luk. 2. 29.

g Heb. 11. 4.

a Gen. 49.33

old *Jacob* *a*, that gathered up his feet into the bed, and yeilded up the Ghost. When the Cable is cut, the passage may prove as straight, as when we gently weigh Anchor: and the righteous mans spirit comes up as sweet a smelling savour to the Nostrils of God, when offered on the Altar of their own sacrifices, as those *Galileans* in the first verse; and rebounds as soon to Heaven from the fall of a Tower, as that of *Siloam* in the second verse; as the Ghost breath'd out on the bed of old age *b*, or that flutters and hovers before it can get forth by a lingering disease. No water be sure *c* can drown it, nor weight suppress it; and such a man goes as directly to Paradise in a watery *d* cloud, as in a brighter or lighter Chariot. Let me therefore wipe away all tears, from the eyes of your Mourners, with the Answer which *Diogenes* gave the timorous Traveller: There is the same *e* passage to heaven from any

b Incrementa ipsa si bene computes damna sunt. Sen. Ibid c.20. Βλάπτεσθαι ἢ ὠφελεῖσθαι ἴσα χρόνον, ἢ βιῶναι, ἢ ἅπαξ τετυχηκέναι. Hom. Il.o.

c Ψυχὴ ἀφαντοτέρη πέλεται. Hom. Od.λ.

d Acts 1.7.

e Apud Stobeum παρηλθ. χρόνον χαὶ ἡ αὐτὴ ὁδὸς εἰς ἅιδ ου.

any point of the Compass of the whole earth; or rather, with the words of the sweet Singer of *Israel*: a *If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there also; if I take the wings of the morning, and dwell in the uttermost parts of the Sea, even there shall thy hand lead me, and thy right-hand shall hold me up.*

a Psal. 139. 8.

Thus in reality a sudden and violent death, comes as happily to a good *b* man, (if not more) as when he passeth away in the labour and sorrow of the fulness of years. *Psal.* 90. 10.

b *Qui omnem dies tanquam vitam ordinat, nec optat crastinum nec timet.* Sen. de Brev. vit. c. 7.

But on the other side, to a man *c* unprepared, no death is timely, nor departure natural: and a violent death to him, besides the prejudices and preventions of all sudden deaths, comes pointed with a double sting, full of deadly poyson, *viz.* the censures of men, and the judgement of God: Which fall out to be the two next parts of my discourse,

c *Nihil refert quantum temporis detur, si non est ubi subsidat; per quassos forasque animus transmittitur.* Sen. *Ibid.* c. 10.

course, in which we shall see it disarmed of both these, in respect of the righteous.

II. Part. *The censures* of the people; the proper scene *a* of malice, and forge *b* of lyes. Their verdict you may call it; for I speak of that pack'd Jury *c*, that *David* doth; that are sworn enemies of Goodness and Good men: and such there are in the World, &c. unless St. *Paul*'s computation *d* either were very ill, or the world much mended: enow of them too, that are ready to stab and wound the very dead; and have not learn'd the Charity of the Heathen *e Adage*, to speak no ill of them: For their throats are open Sepulchres, saith he; yes, their cursed tongues are then most loud and slanderous, when the man cannot speak for himself. *f Nemo hominum fidus Sepulcro*; the dying man findes few fast friends: The dogs will bark, whilst the silly sheep is leading to the slaughter; and be sure when it is butcher'd, will be as ready

a Βλαπτῶ τὰς διαβολὰς κἂν ψευδεῖς ὦσι, εἰ μὲν γὰρ πάλαι, &c. Isocra. *ad demonicum*

b Job 13.4.

c Psal. 102 8.

d Rom. 3 13.

e Vide Duport *Gnomol. Homeri ad Odyss.* χ. *Fig.* 12.

f Τύμβῳ γὰρ ἀνδρὸς οὐδεὶς φίλος παρίσταται. Sophocl.

ready to feed on it. Let good *David* be *a* exiled, by the Rebellion of his Son, and *Shimei* will curse and fling stones at him, along as he fleeth: and if St. *Paul*, *b* after his Shipwrack, have a Viper fasten on his hand; the Barbarians, no doubt, will be ready to censure him for a Murderer. But if a man fall by one of those sharp Arrows of a sudden violent death; then who is on his side? who? Then *c* his Lovers and his Friends will stand aloof from the stroke, and his Kinsmen stand afar off: and his most pretending confidents be oftentimes more ready to abet others sinister sentence, then to perswade the dead persons innocence. For *d* they are as apt to turn, as the wheel of Fortune (if I may use the expression.) Let *Sejanus e*, the admired darling of the Roman Citizens, and the signature of their Bowels and Medals, be condemned to dye; and he is instaptly the object of publick hatred; and they trample

a 2 Sam. 16. 5, &c.

b Acts 28. 4. &c.

c Psal. 88. 11.

d *Turba Remi sequitur fortunam, ut semper, & odit damnatos.* Juvenal. Sat. 10.

e *Ex facie sinistra urceoli, Pelves — dum jacet in ripâ calcemus Cæsaris hostem.* Juvenal. Ibid.

trample him in the ſtreet under their feet. If a whirl-winde
a Job 1. 19. a from the wilderneſs ſo ſmite at once the four corners of their houſe of feaſting, that *Job*'s ſons are oppreſſed together in its ruines; their pious Father's b continual ſacrifices cannot ſo either ſanctifie them, or ſecure their me-
b Job 1. 5.
c Iob 2. 11. d Iob 8. 4. mory, but that his old c friend *Bildad*'s left-handed *if*, d will ſuppoſe them all caſt away in the hand of their tranſgreſſion: And if by ſome ſuch dark and ſecret providence, the like end befalls any of the beſt of the ſons of men; be ſure, the like cenſorious multitude, will be ever as ready to devour their good names with the like perverſe ſentence, as the graves their bodies, or others their eſtates: So that, as that wiſe, and Learned and pious Author of Eccleſiaſtical Polity, hath well obſerved, in the place aforenamed; even ſuch ſiniſter and ſuſpitious reflections, whereunto uncharitable mindes are ever prone; is

ground

ground enough of it self, for our ſtanding Oraiſons to contain a deprecation of ſuch ſad accidents in our death. I would the murmur in my ears upon this preſent inſtance, did not lead my thoughts to trace it in the two particulars following, *viz.*

1. They are prone in ſuch ſudden, violent, & unknown deaths, to ſuppoſe that, which one would think our charity ſhould abhor to imagine of a Chriſtian Brother, without proofs pregnant beyond all exception; to wit, that the man made away himſelf: a crime *a* that is at once Felony *b* to the State, and malice *c* perpenſe againſt a mans own perſon; a man being Judge and Jury, Witneſs and Executioner of himſelf: and a Treaſon more then petty, againſt the King of Heaven; in both breaking *d* violently the walls of our confinement, and impairing, *e* and imbecilling his Mintage and Medal. The madneſs of *f* leaping out of the Frying-pan of a wounded

a Aquin. 22. Sum. 64. Ames *Caſ. Lib.* 5. c. 31.

b Ariſtot. 5. Ethicor. *cap.* 11.

c *Nullum eſt animal quod ex induſtria moriatur ſiquidem naturæ lex, &c.* Ioſeph. *Bello Jud.* l. 3. c. 14.

d *Iuſſu Imperatoris de præſidio & ſtatione vitæ diſcedere. diſtum* Pythag. *apud* Cicer. *Cat. majore & ſimile* Socrates *in* Platonis *Phad. &* Hieroclen *in Carm. aur.* p. *mecum* 218.

e Gen. 9. 6.

f *Neminem ſponte cam mortem ſibi inferre debere, velut fugiendæ moleſtias temperate, ne incidat in perpetuas.* S. Aug. *de Civ. Dei, cap.* 26.

wounded conscience, or male-contented minde, into the fire of Hell; as is much to be feared in such cases. A sin of that magnitude, that seems to give defiance to all the three great Cardinal Graces of a Christian; Faith, Hope and Charity: to contain in it too commonly these direful ingredents; discontent, despair, fury, and final impenitency: and to claim near kindred, and alliance to that [a] sin unto death. So monstrous a contradiction to Nature and Humanity, that even the Heathen Laws have endeavoured to brand with the greatest odium, by denying its [b] spoil the common civility of buryal; and Ecclesiastical stigmatized with that barbarousness, as to charge it with Excommunication *ipso facto*; and stake down the grisly corse of the self-murderer, for a publick horror to all that pass by. In a word, so extream an impiety, that may the most of any be feared, to be [c] forehand

[a] 1 John 5.17

[b] *Abenienses absciſſam manum extra ſepulchrum relinquebant.* Sichæus contra Ciciph. Tarquinius Priſcus *cadaveri ſepulturæ ſine manibus, & ſeris velucribus laceranda.* Plin. 26. lib. Nat. Hiſt. c. 3.

[c] Tit. 3. 10.

to judgement; that *a* puzzles all the candour of Casuists, to finde it a capacity of pardon; and that endangers the murder both of body and *b* soul at once; and that by a mans own choice and fact: that a man would think, the malice of a Heathen should hardly entertain so black a suspition of a Disciple of Christ; nor a Christian (whose Law and Rule should be that of Charity, to believe, and hope all things the best) of a Heathen, without certain proof; much less of a Christian brother, a fellow-member of Christ Jesus. Especially since he is taught, that such censorious guesses, erect a dangerous court *c* of inquisition; which it is odds, but will one way or other, light on himself: usurp'd on Gods office, and so nowise become man, should they prove right; but if wrong, then is he that *d* offendeth one of these little ones living, had better have a millstone hung about his neck, and he be cast into the Sea,

a The man dyes in his sin, in that sin which excludes him from heaven; every act — is like the stinging of Bees, animamq; in vulnere ponunt, &c. Dr. Taylor of Repentance. p. 184.

b Rees sua mortis melior post mortem vita non suscipit. St. Aug. de Civ. Dei, cap. 26. Τὸν μὲν ἀδικοῦντα τὰς ψυχὰς ἐκποιεῖται. Iosephus de Bello Jud. lib. 3. cap. 23.

c Quam temere in alienis hominibus iniquissimum genus interpretationis excogitavit iniquum. Hor. Sat. 9. lib. 1. and Horace Manlius.

d Matth. 18. 6.

what

what a gulf of danger doth he run himself into, that endeavours to give an eternal scandal to the names of them dead, as well as the highest offence to their relations living; and to beget such an opinion, as shall enure to the ones perpetual grief and disgrace, and to the conclusion of the others more then probable damnation? But if after full satisfaction given to the Laws of the land, by strict inquiry of witnesses, canvass of the case, and the faith and souls of a sufficient Jury, pawn'd for the silencing our importunity, and rectifying our judgements, as in the case in hand; if still the bitterness of our galls hatch groundless jealousies, and the Asps *a* of our lips proceed to poyson the names of the dead; have we not reason to fear, lest the oaths both of Witnesses and Jury (whose perjury we imply) will rise up *b* in judgement with us, and overcome us? and the bloud of the slain, whom we so *c* kill over again with

a Rom. 3. 13. Psal. 140 3.
b Matth. 12. 41. Psal. 64. 4, 5. *Reprimatur opus suum Sophocles. Sunt homicida invasores fratrum, & sunt homicidæ detractores eorum.* Cicer. Ep. ad Tir.

with our tongues, and drown anew with the floods *a* of our reproach; cry out for *b* vengeance against us? and the just Judge deal with us, by the Law *c* of retaliation; judge us as we have judged? for with what measure we mete, 'tis but reasonable that the same should be measured to us again. *But the tongue is a fire, a world of iniquity, no man can tame it,* saith St. *James.* This bow *e* is ever bent; and hath more strings and arrows to it too then one: if the consciences of Witness and Jury, both interpose to shield the name of the dead, from this former dart, that it *f* cannot wound nor stick; it hath another broad-headed one, and that flies above the reach and defence of men, *viz.*—

a Psal. 28. 4.
b Rev. 6. 10.
c Matth. 7. 2.
d James. 3. 6.
e Ier. 9. 3.
f Κουφὸν τοξεύει τὸ τελευταῖον λίθον.

II. The vindicative Justice of God, hath sure singled him out *g* as a Butt to shoot at, because a greater sinner then others: his death is spotted, with the Tokens of a Plague from the Lord;

g Iob 16. 12.

and

and he is fallen by the stroke of the immediate hand of providence: and because the *a* measure of his iniquity was excessive, and filled up to the brim; therefore his punishment was extraordinary; and a full *b* cup of the Divine vengeance was wrung out to him.

a Matth. 23. 32.

b Psal. 75. 10.

Thus do we Bats and Owls pry into the Privy Council of Heaven, and will not let *c* secret things alone belong unto God. Thus do we dust and ashes bandy about the Divine Judgements at our pleasure; and will be fingering those Thunder-bolts, which are too hot to be handled by an Arm of flesh. Every man will have the Key of Gods Cabinet; be able to spell the significations of Heaven, by his pocket-Almanack; and pretend to a familiar intelligence, with the Crypticks of providence: though alas, the wisest of men hath told us *d* we neither know love or hatred by what is before us. Let *e* perfect and upright

c Deut. 29. 29. *Non parvum aut debile vulgus scrutamur penitus superos, &c.* Statius.

d Eccles. 9. 1.

e Job 1. 8. Chap. 2. 3.

Job,

Job be by the permission of the all-wise God, put into the hands of *Satan*, and be brought *a* to the Ash-heap and Pot-sheard; and all his three comforters jump together in this, That though they *b* found no answer, yet they condemned *Job*, and *c* that this is the portion of a wicked man from God. Let *David d* be made the spectacle and wonder of wo, and seem to be in the clutches of his Enemies, and they presently animate themselves with this *Celsus*, and follow him Hue and Cry; God hath forsaken him, persecute him, and take him. No sooner doth the man born blinde, come into view; but the guilt of some grand sin, must be imputed to him, or his Parents: Nay, the *f* Holy Thing, that was conceived by the Spirit of God, and born of a Virgin; whose life *g* was the pattern of spotless Purity, and uninterrupted Piety; and his death the *h* example of exquisite Patience, and most innocent Submission; that Death

a Job 2. 8.

b Iob 32. 3.

c Iob 20. 29, Ch. 4. 8, 9. Ch. 8. 3. and 13.

d Psal. 71. 7 and 11.

e John 9. 2.

f Luke 1. 35.

g Heb. 4. 15.

h 1 Pet. 2. 21, 22.

a Rom. 5 8. and 9. that was the life and of the world; that suffering that was
b 1 John 2. 2. meritorious, as is b Propitiation, for the sins of the whole world; and an oblation so acceptable, in which God was
c 2 Cor. 5. 19. reconciling mankinde to himself: those wounds and stripes
d 1 Pet. 2. 24. that were the Balsom and Soveraign All-heal of our Sores,
e Act. 2. 24. and that e depth of Hell that he descended into, such a profound
Mystery of Godliness, that the
f 1 Pet. 1. 11, 12. very f Angels desired to peep into; yet in the worlds eye it had little better construction.
Isaiah by a Spirit of Prophesie prognosticates the hard censure:
g Isai. 53. 4. We did g esteem him stricken and
b John 2. 25. smitten of God. No wonder therefore, that he b that knew what was in man, espied the like surmise in the hearts of these Messengers, whilst their tongues were telling the sad story of the Galileans slaughter; Think ye that, &c. For so to think was no new thing then, no more than so to talk now, as your ears can bear

bear Witness to my words, that it may go for the first Doctrine imply'd at least in my Text, which *Grotius* explains it by in his Comment, *viz.*

That the [a] world is prone generally to interpret any extraordinary proceeding of an afflicting providence, to be the demerit and conviction of some hainous iniquity and extraordinary guilt. Doct. I.

[a] *Vulgus plerumq; sibi sumit audaciam judicandi ut illi lecta flagitiores putet quibuscum pejus agitur.* Grot. in vers. 2.

But, God be blessed, we stand not nor fall at that Tribunal. *'Tis a small thing*, saith [b] St. *Paul, to be judged of men; he that judgeth it, is the Lord*: In truth, to any sober [c] man, very small and inconsiderable one would think it indeed: So very uncertain and untrue, are generally either the praises or censures of man! He only a God that judgeth justly; and we cannot better be taught how to interpret that one would think, than from the mouth of him to whom [d] he hath committed all judgement; I mean our

[b] 1 Cor. 4. 3.

[c] Τὸν σκυτέα ἐρώτα τίεσι, ἢ συνελεύσιον ἢ πολίτων ἄλλος τίς σε κακῶς ἄλλος ἀνώτερος ἐστί. Theogn. v. 93.

[d] 1 Pet. 2. 23.

[e] John 5. 22.

blessed Saviour, whose decision and sentence is the third general part premised, and comes next to be considered in the second Doctrine; which is plain and explicit in the words of the Text, in full counterposition to the ordinary censure of the world in the former.

Part. III. II. Doctrine. That generally and promiscuously so to judge, is both unwarrantable and uncharitable; of which the——

I. Proof, and that a strong one, is, the exception which our Saviour puts in against this common conclusion, and vulgar errour of people, by his double Nay in my Text: and that most absolute resolve of his to the contrary, i'th' parallel example of the blinde man, mention'd before out of *John* 9. 3. which compared together, are sufficient to satisfie a believer, that such providences may well proceed from other motives, and counsels of the Divine Wisdom, either singly, or at least in concurrence, as for

for *a* the manifestation of the powerful works of God; or for *b* a warning and terrour to others, to permit the persecutor to fill up his sin; or perswade the spectator to Repentance: these, or some other like these, seem possibly by the judgement of our Saviour, to account for such events, rather then that harsh guess of the Squint-ey'd world; which yet the—

II. Proof, taken from a review of those holy persons, spoken of as the subjects of such, both sufferings and censures, makes much more improbable, *viz. Job*, *David*, St. *Paul*, and our blessed Lord himself; whose cases administer to us, by the direct interpretation of the Holy Scriptures, far different reasons of the dispensation of such providences; as for the tryal of *d* patience and *e* uprightness in *Job*; the exercising of *f* faith and *g* obedience in *David*; the attestation of the truth of the Gospel by *h* miracles and afflictions in

a Iohn 9. 3.

b Phasmata quidam, quæ cæteri corrigantur. Cyprianus citatus à Grot. ad vers. 2.

c Matth. 23. 31. *and* 34. *&c.*

d Iames 5 11.

e Iob 1 12.

f Psal. 17 3. Psal. 71.

g Psal. 115 71 *and* 75.

h Confer Mark 16. 18. *and* Acts 28.

St. *Paul*; and for a singular and superlative end in our Lord and Saviour, that he might *a* taste death for every man, as St. *Paul* tells us, and the *b* high Priest, like *Saul* amongst the Prophets, foretold; to which you may add, out of the eleventh Chapter of the *Hebrews*, a long Catalogue of Holy Martyrs and Confessors of old, whose sufferings were dispensated by providence upon such grounds, as make them with the former, a *c* cloud of Witnesses for the proof of this Doctrine, in refutation of the worlds opinion in the foregoing.

a Heb. 2. 9.

b John 11. 50, 51.

c Heb. 12. 1.

III. and last Proof, may be from the constitution and state of things since the times of the Gospel; whereupon we are to consider, that its brighter Revelation of eternal rewards *d* and punishments, tends mightily to lessen the apprehensions, and make *e* indifferent the sence of present good and bad; and that *f* faith, which is the Argument of things not seen, being magnified

d 2 Cor. 4. 16, and 18.

e 2 Cor. 4. 17.

f Heb. 11. 1.

fied therein, as the grand *a* Prin-
ciple of our justification; gives
a value to afflictions, that are its
b touch-stone, as more precious
then Gold; and that the death of
our Saviour, hath blessed the
Cruss as the *c* Trophy of our Vi-
ctories; and commended suf-
ferings for a *d* case eligible and
joyful, as a conformity to his
own; and sanctifi'd *e* affliction,
as the way to Heaven; and by
his example hath done enough,
to reconcile in our thoughts
f the worst of deaths, to a fair
hopes of Heaven: For a Christi-
ans bloud, is become *g* one of the
Baptisms of his profession; and
their Massacre and Slaughter,
h the fight and race that wins
them the *i* Crown of Martyr-
dom; and violent sudden deaths,
no unusual *k* issue of an inno-
cent and pious life, and a *l* high
though strait *m* way that leads
unto bliss.

a Rom. 3.25. and 28. Ch.4.3. & 5. Ch. 5. 1. Gal.3. 3, 6, & 25.
b Δοκίμιον ἐμῶν ἐ πίστεως πολὺ τιμιώτερον. 1 Pet 1 7.
c Col. 2.14. 2 Tim.2 12.
d Matth 10. 25 and 38.
e Matth 5. 11 and 12.
f Heb.11.2.
g Matth.20. 22.
h 2 Tim. 4 7. Heb.10 32. Heb.12.1.
i James 1 12. Rev.2.10.
k Rom.8.36. John 15 20. John 16. 2.
l Acts 14 22. 1. Per.4 17.
m Matth.7 14

Witness that multitude of *Rachels* Children, which the Divine providence permitted to be bu-

cher'd by *Herod*, in his thirst after the bloud of the holy Child Jesus; to the number *a* of 14000, as is the ancient Tradition; the cause of whose sufferings, hath instead of a believing confession, *b* capacitated them for Martyrs, in a very constant fence of the Church; and the innocency of their age, makes them the competent attestors of the truth of this Doctrine.

a Sic Calendar. Græc. & Abyssin. Antuſy. V. Dr. Taylor Exempl.

b Ætas nec dum habilis ad pugnam, idonea exitit ad Coronam. Cyprian. l. 4. Ep. 6. Salvete Flores Martyrum, &c. Prudentius Cathemer. Hym 12. *Vide &* Augustini Serm. 11. de Sanctis.

Witness the Primitive Persecutions of Christians; with whose bloud the whole *c* world was drunk, and made an *Akeldama*; and the Roman Empire turned into a *Golgotha* or field of *Sodom*, over-spread with ashes, and made a very Charnel-house: when to be a *d* Christian, was crime enough; and the con-

c Niceph. Callist. de Persec. sub Severo. Τοσαῦτα μὲν ἀνθρώπων ἐπὶ τῶν ἐμφυλίων ἐθνῶν τὸ μιαιφόνον ἔθνος. Similia refert de Persecutione sub Diocletiano. Sulpitius Severus, lib 2. Hist. Sacra, Diocletiano & Maximiliano Imperantibus — omnis ferè Sacro Martyrum cruore orbis infectus est.

d Ἐπὶ μόνῳ ὀνόματι κρεμαννύμεθα τῶν πολλῶν. Athenag. Apol. & simile Justin. Apol.

stancy

stancy of their Faith *a*, and perseverance of their innocence; linked the bodies of the Saints to the Stake, and enkindled a fire to burn them alive; when *b* Piety toward God, lifted them up upon Crosses; and Charity to men, *c* open'd the mouths of Lyons and Tygers to glut them down: when the violence they *d* suffer'd, was the general way by which they took Heaven; and the red Sea of their own bloud, the ready path to the heavenly *Jerusalem*. And if the time would have failed *e* the Apostle, in enumerating the Martyrs which were before him; well may I fear it would do me in the repeating, but the Catalogue of the Christians slain in the persecutions; which have swell'd Martyrologies into vast Volumes, and yield you whole Folio's of instances for the proof of this truth.

a Bonus vir Caius Sejus, tantum quòd Christianus. Tertul. Apol. Exarmatas quidem dextras, sed armatum fide Catholicâ pectus tuum Satellites invenient. Responsum Thebaæ Legionis apud Eucherium. *b* Comperimus præcepisse te, ut aut sacrilegiis polluerentur — Christiani, aut denis interfectis nos velles terrere. Ibid. *c* Ligabantur, includebantur, cadebantur, torquebantur, urebantur, multiplicabantur. Aug. de Civ. Dei, c. 22. *d* Non erat eis pro salute pugnare, nisi salutem pro salute contemnere. S. Aug. Civ. Dei, c. 22. Relinquere enim patrem & matrem, & animam suam contemnere, quanta vis? Theoph. in Matth. 11. 12. *e* Heb. 11. 32.

Witnes

Witness lastly, those multitudes of Marriners, that perish daily through storms and Shipracks; those vast Armies of men, that the Sword and Guns continually devour; and those heaps of men, women and Children, that by inundations of Water, conflagrations of fire, Hyrricanos, fall of Houses, and a thousand other sudden deaths and untimely accidents, stuff up the year-books of Coroners, and Annals of each age. Of all or any almost of which to conclude, that the greatness of their sins mark'd them out, as the Butt for Gods singular vengeance; were sure the highest uncharitableness toward our Neighbour, and a most daring intrusion into the intrigues of Gods all-wise government of the world; a censure as unchristian as inhumane; and on all accounts as unwarrantable, as the Doctrine affirms it.

You have heard the second and third parts of the discourse at large; the sinister censures and sur-

surmises of the world, upon the events of sudden violent deaths; the occasion both of the Text, and the discourse and subject of its first part; together with the illegal, uncharitable, and unwarrantable grounds it proceeds on, on the one side; and the more equal arbitrement and resolve of our Saviour, on the other; attested by a thousand, nay a thousand thousands of instances. And though this should be to us, that we call on his Name, and are called by it; the Supreme Court of Judicature, and ultimate Appeal; and so no further consultation or debate about the case to be allow'd of right: And nothing more can be said to effect, then what hath been touched on already: Yet to satisfie to the utmost the great importunity of the suspicions and clamours of an extreme calumnious age; for the full vindication of the dead, and assertion of the second Doctrine; we'll by consent joyn issue, with the strongest

a 1 Cor. 1. 2. b Acts 11. 26.

strongest allegations and arguments that I can think of to be objected by any adverse party; that so the sum and force of the Discourse may shew its self in a short view, and dispose both it self and you the better for application: which reasons of my endeavour and good intentions, will I hope procure pardon for my prolixity, or any seeming repetition.

Object. God is the disposer of all events *a*, and shall not the Judge of all the world do right? and is this right that the *a* righteous should be as the wicked? Christ's Auditors, saith *Oratius* on the second verse, took this for granted; that both the wills of men, and the causes in nature, are all governed by the Divine wisdom, and thence assumed as a common Notion *c*, saith *Heinsius*, that afflictions keep pace and measure with mens iniquities; and that their sufferings are proportioned to their guilt. Or that you may have it in their own words, let

a Gen. 18.25.

b Neq; enim dubium erat apud Auditores, & animos persuasum & causas naturales divino consilio gubernari, &c. *c* Ut hanc opinionem tolleret Dominus, virum nemini adversa evenire, nisi qui praeteris peccasset Heins. Exerc. Sac. in locum.

Job

Jobs Comforters; such real representatives of our opponents, that with some they are *a* reckon'd but drammatick names with their Vizards put on; let them, I say, club for the objection, and twill run thus: Affliction *b* cometh not out of the dust, neither doth trouble spring out of the ground; for *c* God woundeth and maketh sore, saith *Eliphaz*. And doth God pervert *d* Justice? or doth the Almighty pervert Judgement? saith *Bildad*: From which premises *Zophar* concludes, that this is the *e* portion of a wicked man from God; and the heritage appointed to him by God. In a word, 'tis God *f* that maketh dead and maketh alive; and death *g* is the wages of sin, and therefore such fatal deaths of some fearful sins; or how else are such dispensations of providence consistent with Justice?

To which I answer: first by way of concession; secondly, of exception. For, first I grant, that God is *h* just, and that there

a They have *suspected the whole for a meer parable*, &c. *V. the Argument before the Assemblies Annotations on Job.*

b Job 5. 6.

c Ibid. 18.

d Job 8. 3.

e Iob 20. 29.

f 1 Sam. 2. 6.

g Rom. 6. 23.

Answ.

h Rom. 3. 4. Is Iob 34. 10.

is no unrighteousness with him. and readily do I confess, that such events, nay, all in general fall under his cognizance, and fall out by his providence; and yet too willingly do I yeild, that death is the punishment and wages of sin: But still I deny the conclusions, and think I reasonably may, as irregularly and untruely drawn from these premises, either that unusual distresses, or unnatural deaths, are the fruits or arguments of extraordinary sin in such sufferers; or that God cannot otherwise be justified in his permission, or distribution of such events; and that upon these grounds

Reas. I. 1. Because the judgements of God are a great deep, and like the Antartick Pole, are hid beneath the prospect of our Astrolabe; a Topick which transcends all Rules of Logick of the sublimist wit; and an Argument too ponderous for our Divinity to weeld for the forging of conclusions, any further then expres

press Revelation hath interpreted their sence: and I dare say, (and think we have had the authority of Christ, and other testimonies enow, to justifie my confidence) that none such can be shew'd, for ascertaining them a standing medium to prove the conclusions mentioned. It must be confessed, that it hath in all ages been a symptom of that Leprosie that cleaves to mans corrupt nature; a this itch of diving into the Abyss of Gods Councels; and b making the measure of our reasons the standard for the proceedings of Divine Providence: but it hath ever proved as lost labour, as a sacrilegious attempt, and matter of boot, as Calvin tells us. For 'tis the glory of God, (saith Salomon) to conceal a thing: Prov. 25. 2. and he hath seded

versity

versity over against prosperity, to the end that man should find nothing after him: and that grievous brand, that the Learned *Salmasius* hath set on this Nation; that it hath been a fertile of Fanaticks, that always have abused their wits to pry into Gods Decrees, and the mysteries of his Government, b and be commenting upon the Apocalypse, and obscurest Scriptures: we must sadly own to be as true, as that our curiosity hath proved unsuccessful and perilous; for we have but darkned Counsel by words without knowledge, and endangered the utter ruine and confusion of the best constituted Church in the World; and added over again the part of those unstable and unlearned souls, that d *wrest*, saith St. *Peter*, *the holy Scriptures to their own destruction*. A Text that darts such a particular and ominous reflection on this judicial dividing pragmatical spirit, that breaths in the Objection, that

a *Miseret me flatus Anglici — propter colluviem innumeram iram hæreseon, quibus inundatur.* Salmas. def. Reg. Pr. 360.

b *Tot sunt revelationum fanaticarum species, quot sunt fanatici capitis insaniæ, quot cerebri vertigines, quot sacræ paginæ partes, quarum quisque sibi ipsi, & suæ cuique insaniæ, interpretatur ex suo cerebro.* Id. ibid.

c Joh. 38. 2.

d 2 Pet. 3. 16.

me-

methinks should either satisfie, or silence, all such pretending Criticks in the hidden things of God. For it infinitely becomes a creature, to suspend his own judgement, where God is not pleased to give an account of his; and 'tis the glory *b* of the best and highest understanding, to profess ignorance, where curiosity were an invasion of the prerogatives of the Divine Wisdom. So that the suitablest and most secure way in the world were, in such abstrusities of Providence, to lay our hands on our mouths with *c Job*, and resolve our inquiries into a quiet amazement; and say with the Learned Father, *d Tu ratiocinare ego miror.* 'Twas all the conclusion St. *Paul* came to in his most raised speculation of Gods secret judgements: *e* O the depth of the riches, both of the Wisdom and Knowledge of God! and that for the best reason that can be, to wit, because 'tis impossible he should be certain of any other: for how *e* unsearchable

a Sanctiùs & reverentiùs visum est de actis Deorum credere quàm scire. Tacitus. *b* Neq; verò non pudeat aliquid in eare nescire ubi est aliqua docta ignorantia. Calv. ibid.

c Job. 40. 4.

d St. August.

e Rom. 11. 33.

G

searchable, saith he, are his judgements, and his ways past finding out? The case in hand is so much the same, that any other use of our Philosophy, were but to loose our time, and abuse our wisdom, and usurp on Gods; for as that famous and judicious Father St. *Basil* hath long ago resolved: *a* The causes are not to be saddom'd, why some men are snatched away suddenly, and others suffer'd to weather out longer this miserable life: all which disables the Objection upon this account; first, as presuming upon an Argument that comes not under the laws of our dispute, and that God hath purposely shut up from the importunity of our ratiocinations.

a Ἐστι τὰς αἰτίας ἀφανεῖς, καὶ ὁ λόγος ὁ δι' ἃς οἱ μὲν θᾶττον ἀπαλλάττονται, οἱ δὲ ἐπιπλέον περιπλανῶνται τῷ βίῳ τούτῳ τῷ χειμαζομένῳ.

Reas. II. Because *b* the experience of all ages, the Record of Histories, and the common tradition of the thinking and observing part of mankinde, stand in flat opposition to the main conclusion of the

b *Moveret hoc me, si esset cuiquam pro moribus fortuna, nunquam mala bonos sequerentur: nunc video, cuncta discrimine—bonos malosque jactari.* Sen. *Consol. ad Marciam. c. 17.*

the Objection: that is, that the changes and chances of this mortal life, the present good or bad things, correspond proportionally to mens vertues or vices. For the contrary is a *phænomenon* so obvious, that the hypotheses of all sober inquiries into the methods of providence, have laboured to accommodate themselves thereto; and have represented the Epicycles of its motion as eccentrical, in respect of the posture of sublunary things; have stiled its dispensations *a* by the name of Fortune, and portray'd *b* it blinde; and 'tis become ordinary as an *Adage c*, that these events cross hands: so that it fares often *c* well with the bad, and worse with good men. Well therefore may we note it, as a remarkable instance of the waywardness and partiality of the disputers of the world; that they give eager entertainment to such a similar and fallacious po-

a Philosophi qui fortunam nominant, decreti sive Providentiæ ministram esse voluerunt. Macrob. Sat. l. 5. c. 16.

b Certum est Fortunam dici & pingi cæcam. &c. Joh. Sarisb. Polycrat. l. 3. c. 9.

c Bonis sæpè est malè, malis sæpè est bene; & iterum, malis bene esse solitum est, potius quam bonis. Gruter. Florilegii part 2. & not. Ibid.

sition, that they may libel suffering men; & yet magnifie *a* and maintain the contradictory proposition in their disputes *a* with Gods Justice, and expostulations with providence: and though the promiscuous or cross-dealing of the things of this life, being so undoubtedly asserted, both by the constant observation of men and books, and the supposition of Atheists, Epicureans, Poets, and the like, doth flatly at one blow refel the attempt of the Objection; it being a Principle and Rule in discourse, that what hath been may be, and that there is no disputing against plain experience and matter of fact; yet methinks, I see not that it is either more innocent or useful, to take the advantage of it, for the gathering the other disjunctive conclusion; that is, the questioning the consistency and uprightness of Divine Providence. Since its very being the Lords doing *b*, should be enough to satisfie us, both in the wisdom and

a Inde processit tritissimum in innumeris eorum commentariis argumentum, quo scil. Providentiam ex experientiâ confutare aniſi sunt. Telamon, ut ait Cicero 3. de Nat. Deorum, totum locum uno versu conficit, utrum dii bominес negligant; nam si curarent, Bonis bene sit, malis male; quod nunc abest. Casp. Barth. in lib. 1 Claudiani in Ruffinum; ubi plura. & in 3 Cic. de N.D.

b 1 Sam. 3. 18.

and justice of the proceeding in general; and to allow day for their more distinct discovery, as the Jews in such cases were wont, *a* till the next coming of *Elias*: and the smallest grain of Piety, one would think, would move our Faith, to give that honour to the King of kings *b*, that he can do no wrong. Nay, since the devotion of very Heathen *c* men, hath engaged their hands in set Discourses, to reconcile such seeming irregular providences, to the rule of right and reason; and have brought the decision to such a book'd case, and equal issue, that it will both upbraid the judgement and passion of a Christian that should vex and torture it with new complaints. Lastly, since divers *d* Pen-men of Holy Writ, have done the same: several of the *Psalms*, a great part of *Ecclesiastes*, and the intire Book of *Job*, purposely treating of this seeming anomalous distribution of what we call here good and bad: acknowledging

a Elias cum venerit solvet dubia. *V.* Grot. *in* John 4. 25. *and* Hales Rem. *in* 2 Pet. 3. 15.

b Caro non dignatur Deum gloriâ tantâ, ut credat justum esse & bonum, quod *supra & ultra* dicit & facit, quàm definivit codex Justiniani, *vel* quintus lib. Æthic. Arist. Luther. *ubi supra.*

c Seneca *libro* de bonis virîs mala accidant, &c. & Muretus *in eund.* Plotinus *de* Providentiâ. Stob. *Serm.* 103 *and* 105. & Christ. *and* Scriptores plurimi quos videre est apud Casp. Barth. *ubi supra*

d Psal. 52 *and* Psal. 62. *and* Psal 73. *and* Psal. 93. *and* Psal 94 *and* Ps. 10. & Ps. 37 Jerem. 12 Hab 1. Mal. 3.

ledging for truth the matter of fact, and yet approving its justice; and that on other accounts, then the aggravation of the crimes of the sufferers; as before hath in part been shown, as from the words and resolutions of our blessed Saviour, so from other Scriptures; and will yet further appear in the following Reasons.

Reas. III. Good and bad are neither such *a* sincere, necessary, *b* not constant *c* properties of any the outward things or contingencies of this life; as to be a rule for our Reasons, in making estimates of mens vertues or vices; much less of Gods actions: For Philosophy resolves them, to bear so remote an *d* alliance and shallow interest with these Attributes, as to contract them rather from the opinions of men, and their

a Usq; adeo nulla est sincera voluptas. Ovid.

Δοιοὶ γάρ τε πίθοι κατακέαται ἐν Διὸς οὐδει, &c. Hom. *Il.* ω. *Vide* Dolet. Duport. *Ibid.* & Erasm. Adag. Plus Aloes, &c.

b Θάνατόν τε καὶ ζωὴν — πάντα ταῦτα ἀνίσως συμβαίνειν ἀνδράσιν τοῖς τε ἀγαθοῖς καὶ τοῖς κακοῖς ὄντα, ὅτε καλὰ ὄντα, ὅτε αἰσχρὰ. οὐ γὰρ ἀγαθὰ, ὅτε κακὰ ἐστι. Antoninus περὶ Ἑαυτὸν, lib 2. Sect. 12. *Vide* Gatak. *Ibid.*

c Anxia res est condicio humanorum bonorum, & quæ vel nunquam tota proveniat, vel nunquam perpetuò subsistat. Boeth. l. 2. Prof.

d Cum divitias, valetudinem, pulchritudinem commodas res appellet, (Chius Aristo) non bonas; paupertatem, debilitatem, dolorem incommodas, non malas; sensu idem quod Xenocrates, Aristoteles, &c. Cicero 1. *de LL.*

use to such purposes; and so are susceptible of such titles, respectively as mens *a* apprehensions vary, or their qualities differ, or as the several events determine. For *b Cyrus* commands as the infliction of a severe punishment, that the *Lydians* should spend their time in feasting and gaming; which *Aristippus c* and his Sect propounded as their *summum bonum*: and *Lycurgus* his laws banish *d* riches, as the *d* foe of vertue and publick weal; *b* which *Mydas* adored as his God: and *Caligula e* rolled himself in his heaps of Gold: and when as *Alexander* deifies himself *f* in the largeness of his Empire, and *g* groans for more worlds to conquer; *Diocletian h* gladly retires from his Throne and Augustness, into a rural Farme, as from a state of servitude and misery into

a Urbona sint vel mala quæ fortunâ conveniunt, or tinguntur fieri id per accidens tantum, & prout ea cum virtute vel turpitudine conjuncta sint; *sive* prout sit animus ejus qui utitur &c. Hornecius *Moral. Phil.*

c Cic. *apud* Cic. & Sen.

b Justin. *Hist.* l. 11 c 9.

c Τέλος μὲν ἔλεγε τὴν ἡδονὴν, καὶ ἀγαθὸν μὲν τὸ τὴν τῦ σώματος εὐφυΐαν ἢ τὸ μεγαλῶν ἡδονῶν σύστημα. Diog. Laert. *de Principiis eorum in vitâ* Aristipp.

d Τβριν καὶ φθόνον, καὶ κακουργῶν καὶ τρύφων, καὶ τὰ τοιαῦτα ὅτι πρεσβύτερα καὶ μείζω νοσήματα πολιτείας πλοῦτον καὶ πενίαν ἐξελαῦνων. Lycurgi vitâ in Plut.

e Suetonius *Calig.* Sect. 42. *f* Q. Curtius, l. 8. Sect. 5.

g Q. Curtius, l. 9. Sect. 6. *h* Sigonius de occi l. imper. 10. Speeds *Chronicle*, Buxborn *Universal Hist.*

freedom and rest. *a Zeno* so improved his Shipwrack, that he congratulated it, as the best adventure of his life; whilst the successful gales and gainful voyages of *Horaces b* Merchants, so indangered the over-setting of their souls, that he was able to give them no better advice then to return to the Sea and cast in their freight, as *Crates c* at *Diogenes* exhortation did his Patrimony; lest their gold and Jewels should corrupt their manners. The banishments *d* of *Solon* and *Aristides*, proved more lasting monuments of their renown; then the Altar *e* in the *Areopage* dicated to the bones of the incestuous Paricide *Oedipus*. *Agrippinus f* so benefited by a Fever, that in gratitude he wrote an Encomium of its advantages; and *Chorisicus g* took that content in the desperateness of his Disease, that he resented his recovery as one of his greatest

a Νῦν ἀναλέλυκα ἵνα πλέω. In vita Zen. apud Diog. Laert. V. Casaub. Not. ibid.

b Horat. od. 24. lib. 31.

c V. vitam Crat. Cynici apud Diog. Laert. p. 421. merum.

d Vide in illor. vit. Plutarch.

e Valer. Max. lib. 5. cap. 3.

f Ἀνὴρ τοιοῦτος ἦν, οἷος τὰ συμβαίνοντα ἀεὶ ἑαυτῷ δυσκόλως ἔφερεν, ἐφ' ᾧ πυρέττων ἐπαύσατο. Stob. Serm. 7.

g Ἄπαγε, ἔφη, οὐκ ἀνδρὸς ἀνίσχυρα. Ibid.

mis-

misfortunes. *Pherens* *a* his vomiting, which no art could cure, was heal'd by a deep wound, which he received in his breast. And *Seneca* doth more then question *b*, if it were put to the vote, whether the major part of sober men would not chuse the honour and comfort of *Regulus* his nailed barrel; for all the exquisiteness of the pain; before the continual surfeit of *Mecænas*'s luxury: and it is certain, *Pelopidas* his *c* gallant death, though untimely and violent, so crown'd the miseries and perils of his life, that his memory reports him an instance of the rarest felicity almost of all mankinde; and yet *Polycrates* *d*, that seem'd such an Heir of happiness, and *d* Favourite of Fortune, that could not all along his life provoke her to a frown, or invite a cross, dy'd on a Gibbet; such an extream spectacle of Calamity, that turned his story into one of the fearfullest Tragedies which hath been ever acted on

the

a Phereus Jason, *cum deploratus a medicis morbo vomica, mortem in acie quæreret, vulnerato pectore medicinam invenit ex hoste.* Plin. *Nat. Hist.* lib. 7. cap. 50. & *Not. ibid.* & Valer. Max. lib. 1. cap. 8.

b *Tract. cur bon. vir. mala fiant*, c. 3.

c Ἀσφαλῶς ἐτελεύτησε καὶ ἐν ξυμφοραῖς τοιαύταις —— ἀλλ' ὅτι ἐδόκει τὸν τελευτάσαντα εὐτυχῆσαι καὶ δαιμονίσαι. Plut. *vita* Pelop. *p.* mihi *cum* 541. *Vol.* 1.

d *Cujus cupiditatis tam est adulata fortuna ut semel vinceret.* Nicrembergius *de Arte Vol.* p. 84. Val. Max. l. 6. c. 9.

the Stage of the World. Such dubious cautions doth the Philosophy of men proceed by, in ascribing good or bad to these things.

But as for Religion in general, it values things by quite other weights and measures: for *a* turning the Temple of Fortune, into the adoration of an all-disposing Providence; it leaves *b* nothing at all to blinde chance: and holding its Vertues *c* to be Donatives, and its Morality Piety *d*; it counts this the onely *e* felicity and life of the soul; and sin death *f*; and so knows no other distinctions *g* of all without us,

a Prov. 16. 33. Εἰς τὸ κλῆρον, ἢ ὡς ἔτυχεν, ἢ ὡς ἔθος τῶν ὄντων ἀναφέρειν τὴν ἀντίαν. ἀλλ' ἐξὸ τῶν γινομένων— τοῦτο ἢ ταυτὸν ἐστὶ τὸ μὴ εἶναι θεόν. ἢ ὄντα μὴ προνοεῖν. Hier. *in Carm. aur.* p. 113, *and* 126.

b Illa verba, qua nulla Religio vetat dicere, fortè, fortasse, fortuitu; quod tamen totum ad divinam Providentiam revocandum est. St. Augustin. *Retract.* l. 1. c. 1.

c Psal. 111. 10. Prov. 9. 10. *Pietas, judicio meo, fundamentum est virtutum omnium.* Cic. *pro Pl.*

d Job 32. 8. Eccles. 2. 26. *Nemo bonus vir sine Deo est.* Sen. Ep. 41. *ubi plura.*

e Εὐδαιμονία ψυχῆς ἐκ τῶν βροτείων οἰκεῖ, ἀλλ' ἐν χρυσῷ πολλῷ ψυχὴ οἰκητήριον δαίμονος. Democ. *apud* Stob. & Psal. 4. 6.

f Prov. 8. 36. Ἀποθνήσκουσι ψυχαί, ὡς ἀποθνήσκουσαι πάλιν τὴν θείαν συζυγίαν τῇ ἐπὶ θεῷ φυγῇ, ἢ ἀναβιοσκόμεναι πάλιν τῇ πρὸς θεὸν ἐπιστροφῇ. Hier. *in Carm. aur.* p. 14.

g Vide Mornæum *de verit. Christianæ Relig.* cap. 12, & Charleton *contra Atheism.* Chap. 5. Sect. 3. Art. 5.

that

that men call good or bad, then as they are ſent as bleſſings, or prove a curſe; or are the inſtrument or portions of Grace, or wickedneſs. And Chriſtianity it ſeems to turn the Scales, and counterpoſe the terms; and to call theſe evils good, and theſe goods rather evil: for it rejoyceth *a* in adverſity, and bleſſeth *b* the neceſſitous; and preferret *c* affliction and a ſuffering Eſtate, as diſpoſitions and furtherances of poverty of ſpirit and ſelf-denyal; and prejudiceth *d* riches, and voluptuouſneſs, and the uninterrupted blandiſhments of a conſtant proſperity; as temptations to ſin, and occaſions of vanity; the proviſion of luſt, and the portions *e* of ungodly men: and no wonder; for propoſing eternal life *f* as its end, and mortification *g* and humility *b* as the means thereto; it commends the School of affliction *i*, as the readieſt diſcipline of its candidates, and hopeful leſt preſage *k* of their reward hereafter

a Matth. 5. 11, 12.
b Luk. 6. 20, &c.
c 1 Cor. 1. 26. Matth. 16. 24.
d Matth. 19. 23. Luk. 6. 25. Luk. 16. 25.
e Pſal. 17. 14.
f Rom. 6. 22. 1 Pet. 1. 4, 9.
g Rom. 8. 13. Mark 8. 34. &c.
b Matth. 23. 12. &c.
i Prov. 3. 11. Heb. 12. 5.
k 2 Theſſ. 1. 5.

hereafter: and so defends the cause of the visited, and the proceedings of God; and defeats the Objection by disallowing what it primarily takes for granted; that either afflictions or sudden deaths are simply evil *a*, or their contraries good.

a Bona illa sunt vera quæ ratiò dat; cætera opinione bona sunt, & nomen quidem habent communè cum veris; proprietatem in illis boni non est, &c. Sen. Ep. 74.

Reas. IV. Because the Premisses of the Objection are too short, and their compass too narrow, and too confined, to support the superstructure of so peremtory a distinction: either that God must be unjust in inflicting, or the sufferers under him superlatively sinful: it being, saith the learned and noble *Plessæus*, as though one should rashly judge of an Air by a Note; or an Oration by a Letter; or the state of a Drammatick by one single Act: for, besides the comprehensive and sublime consideration of *Antoninus* *c* and others, that each man is but a part of the Universe, and his life but as a minim in the Chronicles of the world; which *d* could we see all

b Morneus de ver. Christiana Relig. cap. 32.

c Lib. 7. Sect. 18. & alibi, Sen. Epist. 95. &c.

d Morneus ubi supra.

all together in one view, would doubtless represent the affairs of each individual under such undiscerned dependencies and respects, as would totally alter the Scene, and change our apprehensions; and reconcile all or most of the seeming discords into a fairer harmony, then either to grate on the censure of the afflicted, or question providence. Besides this, I say, (which will partly fall in with the reasons following) mens *a* future estate should be taken into the survey, and be entred into the account; for they continue *b* the story of each of our lives, and make up the greater part of our concerns, and main Scene of our show: and neither the crosses, nor caresses of this life are so considerable or constant; but eternity sure is a sufficient *c* counterpoise for either: Heaven and Hell can easily rectifie the balance, however uneven it may seem to stand now, with the lifting up of the ungodly, or depressing

a Cum hic mali interdum bona capiant, boni malis affligantur, quæ futurum Dei judicium non credunt, inquam, quod absit, Deum judicant. Eucherius in Paraen. ad Valerianum.

b Οὐ γὰρ τοῦ παντὸς, ἀλλὰ τῶν μερικῶν λύσεως, ἀτὸς χ' ἱκανὴ ἡ ἐν τῷ μέλλοντι ἀνταπόδοσις. &c. Antiphanis in Aphrodis. apud Stob. Serm. 123. 2 Cor. 4. 18.

c Luke 16 25. 2 Thess. 1. 6.

depressing the good. Which after-reckoning, and a future account; as it was infinitely more ingenuous and rational, in those soberer reasonings of humane wisdom, to a refer to and conclude, from the seeming dissonancies of the proceedings of affairs here; so being ascertain'd by the unerring Revelations of the Gospel, shames and disanulls the confidence and uncharitableness of the Objection, and * justifies our exceptions against it.

a Πῶς γὰρ προσοίσομεθα δι' ἀγαστὸν τὸ σῶμα, μέλλοντες τὴν ψυχὴν αὐτὴν ἅμα τῷ σώματι διαφθείρειν. Hier. in Carm. aur. pag. 98. Idem prorsus Dion Halicar. Hist. Rom. l. 8 de C. Coriolano agens. Εἰ μὲν ἅμα τοῖς σώμασι διαλυομένοις καὶ τὸ τῆς ψυχῆς, οὐκ οἶδ' ὅπως μακαίης ὑποβάλλω τὰς μελλὰς ἀποκαδόσεις, τῆς ἀρετῆς ἀγαθὸν δι' αὐτὴν καὶ πόθον ἀπολουμένης.

Reas. V. Neither the cares nor miseries, b of the most prosperous estate of mankinde in general, are so few; nor the conjunction that threatens particularly this Nation at present, so propitious or benigne; but that the prevention by death, (that so I may grapple with the Objection, more to the present case) may well pass for a mercy; and have cautioned

b Ἀρ' ἐστὶ πᾶσι σύγκρασις λυπηρὰ καὶ βίος. Menand. apud Plut. de tranquill. animi, & plura in Consol. ad Apollon.

caution'd the Objection to a fairer conſtruction, of the departure of this our brother: 'Twas a common ſaying with men of old, *a* that 'twere better for a man never to be born then ever; and beſt next, to dye ſooneſt. And however ſlight or impatient the expreſſion may ſeem, 'twas yet ſo conſiderable with that wiſeſt of men, that he afforded it a place in the fourth Chapter of *Eccleſiaſtes*, firſt and ſecond verſes; whether in his own ſence, or others, I am not fit to determine. Sure I am, 'twas his own both ſence and ſaying; (for he relates from his own *b* eye-ſight) that all the works done under the Sun, are but vanity and vexation of ſpirit: and as certain it is, that what he ſaw, all ages after him have ſo ſadly experienced, that many out *c* of the anguiſh and trouble which they meet with in this life, have longed for death, and rejoyced when they found the Grave; and 'tis to me a miracle

a Theog. *verſ.* 425. Sophocl. *Oedip. Col. verſ.* 1221. Plut. *Conſol. ad Apollonium, p. mecum* 200. *V. Prov.* Non naſci optimum.

b Eccleſ. 1. 14. Stob. *Serm.* 120.

c Stob. *Serm.* 119. Plutarch *ubi ſupra, & in conſol. ad uxorem.* Job 3. 21, 22.

of

a Θαυμασὶ δὲ πολλοὶ τῆς τοῦ Θεοῦ προνοίας, ὃ μὴ ποιοῦσιν· ἄλλοι δὲ ἐκ τῆς ἐλπίδος τῶν ἀγαθῶν παραμυθούμενοι, ἐπιθυμοῦσι τὸν βίον τοῦτον ἀπολιπεῖν, καὶ ἐκ τῆς δουλείας ταύτης ἐλευθερωθῆναι. Epict.

a of God's providence that more do not: And others, from the assurance of their hopes, that the exchange b should be for the better, have groan'd earnestly to be dissolved from this miserable world; and 'tis monstrous in our profession, that we all do not. Unless therefore I could either finde, that the present times were much better then they are, or have been; or his conversation worse then it was known to be; why should it not be more rational for us to conclude, that this our brother was so suddenly snatched away, rather in mercy c that he might be taken from the evil to come; or at leastwise, let his d body rest in hope, that his soul hath heard that happy voyce, *Blessed* e *are the dead which dye in the Lord, for they rest from their labours?* That he dy'd therefore when he did, may be a blessing and not a curse: and then, that he dy'd in such a manner; though the manners of things have generally proved

b Rom. 8. 23. 2 Cor. 5. 2. Philip. 1. 23. 2 Pet. 3. 12. *Multò gaudi de tam gloriosis mortibus martyria quærebantur*, &c. *Hist. Sac. Severi*, l. 2.

c Isai. 57. 1.

d Psal. 16. 9.

e Rev. 14. 13.

proved too nice considerations for men to manage; yet that, though extraordinary, may well be capable of other Reasons (as I shall instance for one in that which follows) then to conclude him extraordinary sinful.

And lastly, because the wise and omnipotent Soveraign of the world, might well serve the ends of his government, by the instance of this sad providence; be it but for the terror of us who survive: consistently every way, both with the laws of justice, and as good an opinion of the dead, as the best of us merit: For we all are found guilty *a* before God; and have every one the sentence of death within our selves; and *b* why should it not be at the just pleasure of the Bench, which way and which day i shall be inflicted? And if any of us have a longer reprieve, or a less formidable execution; it may be a mercy to us, but the Reas. VI.

a Rom. 3. 9, &c. and 5. 12.

b *Nos oportet in promptu habere, quæ in incertum diem data sunt, & appellatos sine querelâ reddere. pessimi est debitoris, creditori facere convicium.* Sen. Consol. ad Marciam, cap. 10.

contrary no token of an extraordinary revenge towards our brother: for 'tis infinitely *a* less however, then that which every person of us hath deserved; onely, like as in that *decimatio* *b* *exercitus*, justice is pleased to light on some in an unusual manner, *b* making a few more remarkably to bear what all have deserved, and must at length all suffer; that it might render it self the more visible, and awful, and the warning more impressive: and if, because *c* they that are righteous, are the more conspicuous, therefore God be pleased to single them out before the rest; we have reason to cry out with St. *Paul*, Behold *d* the goodness and severity of God; the goodness of God to us that are spared, if we continue in his goodness, otherwise we shall be cut off: and his severity against sinners, exemplifi'd in this our brother: not for that his sins were the greater, but that

a Ezra 9. 13.

b Ut metus ad omnes, pœna ad paucos perveniret Ciceto pro Cluentio, p. mecum 380.

c Quum Deus Sanctus benedictus judicium facit in justis, timetur extollitur laudatur: nam si in illis hoc facit, quanto magis in impiis? Rabbi Salom. ut citatur d Grotio in Luk. 23 31.

d Rom. 11. 22.

Pius scil. Deus partem percussit: gladio suæ sententiæ, ut partem corrigeret exemplo: probaretq; simul omnibus & coercendo censuram, & indulgendo pietatem. Salvian.

that our fear might be; saying with our selves, in the words of our Saviour, If *a* this be done to the Green tree, what shall be done to the dry? which meetly makes the discourse applicable to our selves, and obtests our charity in three short particulars.

a Luk. 23. 31.

Part IV.

Appl. I. In reference to the deceased, be not rash to judge; and that both for Gods sake, thy own, and this our bemoaned brothers: for Gods, that thou wouldst not usurp his right, nor invade his prerogative *b*, for he is judge: For thy own, that *c* thou be'st not judged: and our Brothers, whose Carkass, methinks, bespeaks us in the words of St. *Paul*, 1 *Cor* 4.5. Judge nothing before the time, *&c.*

b James 4.11, 12.
c Matth. 7. 1. James 2.13.

Appl. II. In respect of the relations of the dead; be not so unnatural, and unneighbourly, as by the reproaches of thy censoriousness to double their sorrow, and add gall to their wormwood. Per-

a Psal.69.26. secute a not them with thy tongue, whom God hath smitten with his hand; nor talk to the grief of those whom he hath wounded. Oh how ill doth this agree, to that spirit of sympathy, which should be in Christians

b Rom 12 15. Matth.11.17. bowels; to b weep with them that weep, and mourn with them that mourn? and how ready a way do men take to hasten their own miseries, by that feasting their eyes in the contemplation of

c Prov.17.5. others; when *Solomon* c hath so sadly told us, He that is glad at Calamities shall not go unpunished?

Appl.III. Towards our selves; that

d *Ut nemo in sese tentat descendere, nemo sed præcedenti spectatur mantica tergo.* Pers.4. Sat. d instead of judging others, which you see, is as unsafe as unjust; especially in case, as at present, of Gods secret judgements; we would employ our accuteness to inquire into,

e 1 Cor.11.31 and judge our e selves, that we may not be condemned of the Lord: doing withal, that great and most needful act of charity

Charity, to our own ſouls; which the Diſcourſe, this Carkaſs, and the Text all call for at our hands at once; *Repent, or we ſhall all periſh.*

The Printer to the Reader.

THe Reverend Author being far absent from the Press during the impression, and the Discourse being full fraught with variety of Learning, written very small, hath occasioned several considerable errours, especially in the Margin; which are thus to be corrected. Several not-accentings, mis-accentings, and mispointings have also escaped; which the Learned will soon discover, and I hope as soon pardon.

In the Text.

PAge 12. l. 11. read Ἀσσυρ. P. 21. l. penult. r. *later.* Ibid. l. ult. r *Ethn.* P. 33. l. 11. r. *riot.* P. 67. l. 26 r. *Bows.* P. 70. l. ult. r. *go.*

In the Margin.

PAge 9. read *Rom.* 6. 23. P. 14 r. *Isa.* 3. 24. P. 26. for 160. r. *verbo* P. 29. r ἀδυναμ. Ibid. l. 25. adde *Dionys. Areop. de d. Nom.* P. 30. l. 15. r. *intendit.* P 32. l. 10. r. *in Jer* 31. P. 33. l. 3. r. *Ibid.* 13. P. 40. l. 17 r. *temporis.* P. 48. l. 32. r. *cauthum.* P. 50. l. 3 r. χρεμψαν. l. 16. r. καθόλου. P 51. l. 10. r. p 65. P. 53. l. 7. r. 2 *Kings.* P. 57. l. 9. r. *Tybarenos* l. 14. adde *Prapar. Evang.* l. 17. r. *l.* 4. P. 58. l. 15. r. *territus.* P 61. l. 12. r. 2 Cor. 4. 17. l. 18. r. *manebat.* l. 28. r. *urna.* Id. l. 1. r. *Od.* 28. P. 63. l. 9 r. ἐμμελῶς. P. 64. l. 8. r. ἀνάλεδον. l. 9. r. ἴσα χεῖρον, ἢ. l. 16. r. τᾶλα. P. 65. l. 2. r. *omnes* l. 15. r. τοῦτ. P. 66. l. 15. r. χ. l. 5. *Psal.* 38 11. P. 69. l. 2. r. *qu.* 64. *Art.* 5. l. ult. r. *l.* 1. *c.* 26. P. 71. l. 20. r. *l.* 1. *cap.* l. 23. r. χεῖται. P. 73. l. 7. r. χρυσὸς.

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